STRI DHARMA

Official Organ of the Women's Indian Association

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Telugu [illegible]

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Editor: Dr. (Mrs.) Muthulakshmi Reddi.

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Women's Indian Association

OBJECTS

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of child-marriage and to raise the Age of Consent for married girls to sixteen.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

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The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

Note :—All communications regarding Editorial matter and reviews should be addressed to the Editior, Stri Dharma, Pantheon Gardens, Egmore, Madras.

Subscribers are requested to mention their subscription number while writing to us either complaints or change of address or any other thing, which should reach our office by the 15th of every month.

A Public meeting of the Women's Indian Association held on Saturday the 9th July, 1932 at Kellett Hall, Triplicane, Madras, under the Presidency of Dr. (Mrs.) S. Muthulakshmi Reddi to criticise the Franchise Committee's recommendations.

(By the Courtesy of the "Hindu").

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Notes and Comments.

The Indian women's University and the Late Sir Vithaldas Thakersey Gift.

We have published on another page the moving appeal of Prof. Karve on behalf of the University and a report of his South African Tour.

The shocking news that the trustees of the late Sir Vithaldas Thakersey gift have decided to withdraw the munificent gift for reasons of their own have caused pain and sorrow to all those who have been watching the progress of the University with a sense of pride. Our sympathy goes to our revered countryman Prof. Karve who is now aged 74 and had returned from an arduous journey from South Africa. He has dedicated his whole life to the cause of this University. He started the experiment 16 years before on the model of the Japan University and the experiment has been a success. 2,500 girls receive instruction in the several schools working under the auspices of this University. The University conducts 4 colleges, 15 high schools, 3 middle schools, and a normal school or a training college for women. The expansion of the University has been going on steadily and satisfactorily.

Further the graduates that have passed out of this University have proved to be real missionaries in the cause of women's education and are the successful superintendents, principals and head-mistresses of many of the schools that are affiliated to this University. These schools have been organised, developed and managed with credit and success by them, thus demonstrating that these graduates possess true education and culture and are imbued with the spirit of service, sacrifice and love and devotion for any worthy cause. They also serve on educational committees, district boards, municipalities and thus share with men the civic duties and responsibilities. It is true that the government has not yet extended its recognition to this University but that has not by any means lessened the cultural value of the University to the country. The number of its students and graduates are increasing every year and also the graduates of the University have proved themselves equal in the intellectual attainments and in service to their country to the products of other Universities.

"The proof of the pudding is in the eating of it." The object of all true education being service to mankind, we rightly feel that the University has more than fulfilled its purpose in that respect. Therefore we appeal to the trustees of the late Sir Vithaldas Thakersey to reconsider their decision and at the same time we wish to point out to them that the name of the great donor has become famous throughout the world by means of this University and has been frequently quoted as an example for others to follow. Under these circumstances, the sudden withdrawal of the gift will not only give a set-back to the girls' education in this country but is bound to produce other serious results as well.

It will show to the outside world that our own kith and kin have failed to appreciate the value of one's own mother-tongue as the medium of instruction and the introduction of alternative courses or special subjects for girls into the curriculum of our Universities. We hope and trust that the appeal of Prof. Karve will meet with a ready and sympathetic response from the public especially from all those who love their language and literature.

Treatment of Women Political Prisoners.

More than one letter has appeared in the press condemning the illtreatment meted out to the women political prisoners in the various jails in the country. During the last civil disobedience movement, the treatment to the women prisoners in the Vellore jail was reported to be satisfactory, while the other provinces failed to give a similar good record. But now it is very much to be regretted that during the present movement, the women C. Class prinsoners in the Vellore jail have been denied even the bare necessities of life, and again for trivial or imaginary faults two women political prisoners have been transferred from the women jail in Vellore to the Madura jail and made to live with the criminals with the result that one of the woman political prisoners on her release is found to be wrecked in her physic and mind. It has been reported that butter-milk, a necessary adjunct of vegetarian meals in South India and a cheap food besides has been purposely withheld from them. Under these circumstances we cannot help inferring that the object of the authorities in imprisoning the politicals is not to restrict the activities of the political prisoners but to wreak their vengence on them for having been true to their convictions. We quote a small extract from the "Experiences of a woman prisoner" that has appeared in the 'Indian Social Reporter', dated 9th July, to bring home to our readers the cruel and unjust treatment that is meted out to our women political prisoners.

"Long term imprisonment and hard labour irrespective of their health, habits, and education have been their lot. Too frequent transfers from one jail to another and that too at unearthly hours and in the strictest secrecy as to the destination, were calculated to instil dread of the unknown into the hearts of the women. When a batch of eight women prisoners including three women with children—two under six months—were transferred from Thana jail to Yerrawada, they were sent by train at dead of night, presumably under Government orders. The less said about the behaviour of the police escorts sent out, with the women during the transfers the better. They usually consisted of as many sepoys as women convicts with a Jamadar at the head. The policemen always insisted on occupying the same compartment—third class—however small as the women prisoners, did not even scruple to squeeze themselves among them, and used the same bath-room, smoking, cracking vulgar jokes, indulging in ribald songs and using foul language to passers-by at the intermediate stations, were their pastime which was extremely annoying to the women. We had a particularly obnoxious experience of this during our transfer from Poona to Belgaum. The transfers to places far removed from their own are a great hardship to women prisoners, placing obstacles in the way of their interviews and letters."

Is it not the prime duty of all those Indians who have some voice in the administration of this country to see that the above state of affairs is immediately put an end to? Again we can neither justify the classing of the politicals with the criminals nor the denial of the bare necessities of life, such as the provisions of suitable clothing and bedding, and of lavatories and bath-rooms so as not to offend their feeling of decency. The authorities gain nothing by their wanton denial of such facilities as to make life clean and decent.

These acts are highly exasperating to the public and the continued disregard of public protests are bound to further embitter the feelings of the people against the responsible authorities. The sooner this sad state of affairs is remedied, the better it would be for everyone concerned with the administration of law, order and justice.

The Curse of Untouchability.

We draw the attention of our readers to the fervent appeal issued by the All-India Shraddanand Memorial Trust published on another page. We cannot but admit that the curse of untouchability is intimately associated with the notions of *caste* a deep-rooted evil in this country which demands an urgent remedy. We are led to believe that there must be something wrong in the system of our present-day

education as we find that even among to so-called educated classes, there are people who find it difficult to get over the feeling of high or low castes. There are no doubt individuals in all castes who are convinced of the great harm that has resulted to our country by this medieval institution still persisting in our midst and who are trying their very best to annihilate it by all means in their power. As 'Habit is second Nature' even the so-called educated are not free from the prejudices of castes. It is, no doubt, a deplorable fact but the realities have to be faced. If India is to become a nation so as to command the respect of the other free nations and if it is to present a united front to the foreign power, the so-called educated higher castes must be prepared to rise over their narrow notions of self-importance arising from the accidents of birth.

No amount of talks or the passing of resolutions will bring about a real change of heart among the mass population. Even the Christians strictly observe castes in their social relationship in spite of their change of faith and in spite of the Christian teachings to the country. Therefore the remedy lies in the proper training of the young. Modern scientific education should not only be made available to every child in the country but also the education should be based on a moral and spiritual foundation.

The facts of life and the high ideals of all religions should form a necessary and intimate part of our educational system. Unless the mass mind is elevated to higher planes of thought and living and thereby freed from the deep rooted traditional prejudices and harmful customs of ages by an entire overhauling of our educational system, it will be well-nigh impossible to uproot either the caste system or the evil of untouchability from this land. Caste is not peculiar to India. Not only oriental countries but also occidentals suffer from this evil even though not to the same extent as ours. Human nature is the sane everywhere. What of the colour prejudices in the West, the treatment of the brown Indians by the Whites in the British Colonies, the Negroes of America by the Americans, etc., all these narrow minded prejudices may be traced to the same weakness or defect in the human character. Surely the untouchables in India occupy a better lot than the blacks or the browns in the lands of the 'White' whereas the untouchables have survived all these ages the treatment given to them by the high-caste Hindus, the Red Indians and Negroes are getting fast exterminated. All the same, we in India should not at all find shelter, under that pretext. The social system of the Hindus—the castes—having lost their utility and having been found to be an

obstacle to the growth of a united and national India by its very nature stands self-condemned.

Therefore it is the primary duty of the Congress and all those who may not belong to congress but who all the same aspire to see their country free and prosperous, to work towards the total eradication of not only untouchability but of the caste-system as a whole.

Sir Samuel Hoare's Declaration and after.

The Secretary of State for India has spoken out his mind his resolve to continue the rule in India by ordinances, his determination not to seek the co-operation of the Congress who are, in his opinion, a gang of mischief makers and the decision of the British Government to settle the communal award by themselves.

Following this statement in the House of Commons, came the news there will be no more R. T. C. and that there will be only consultation with the select Indians during the introduction of the India's Bill into Parliaments. The Liberals and the Moderates have protested against such a radical change of policy and one of the prominent Liberals have characterised the terms "as humiliating" proposed by Sir Samuel Hoare.

The moderates and the liberals hoped to get self-Government or dominion status for India by hearty co-operation with the British Government and by non-co-operation with the Gandhiji's party. Now having first got the congress party, the only organised political party in the country, out of action with the help of Liberals, Sir Samuel Hoare has found it perfectly easy to throw away the liberals and the moderates and to do away with the R. T. C. method. The future alone will show who has correctly understood the British mentality Gandhiji or the co-operating liberals.

Women and the Vote.

We are much indebted to the Editor, the Indian Social Reformer, Bombay for having so ably championed the women's cause in his article "Women and the Vote", dated 25th June, which we have published on another page. The Editor Mr. K. Natarajan is an ardent and sincere social reformer and has been devoting his whole life to the uplift of women in particular and to the reformation of our society in general. We acknowledge with a certain amount of pride that we the present day women who are engaged in the work of ameliorating the lot of our sisters are the products of his labour-of the seeds that have been

previously sown by great and good men like him. We are in perfect agreement with the sentiment expressed in that article.

Very many people do not realise the real origin of the "fallen women or the women of ill-repute". The women when left alone are not "fallen" but when a man who is already "fallen" associates illegally with a woman, the latter become "fallen" however chaste and clean she might have been before. The man is never addressed by the epithet "fallen" while the physically weaker woman is cast out of society and bears all the blame. The stronger man, *culprit* escapes and is free to contaminate another pure woman. That is how we hear of 'kidnapped girls' who are brought from the up-country and from the adjacent villages to fill the brothels in the cities. If certain men don't visit the brothels then all the brothels would close automatically without any necessity of any special laws.

Now the U. P. Legislative Council has rejected a bill for the closure of brothels—one of their arguments being based on the ancient safety-value theory which has been explored by expert scientific opinion, namely that certain men can never be continent and therefore there should be provision by the state or by the society for the existence of a certain number of women—poor victims of men's vice—to satisfy the men's demands—Very good logic indeed—Mrs. Srivatsava the only woman—member of the council has no doubt put in a strong plea on behalf of the bill, but a single ray of light was not enough to dispel the whole darkness. Again the ignorance on the part of some of the councillors or even of the Home Member is due to want of up-to-date knowledge, on these subjects.

We humbly draw the attention of the Home Member of the U. P. Council as well as the other members of the council to the recent Experts' report of the League of Nations on this question of the Suppression of Immoral Traffic in women and children. The inmates of the brothels are only the poor victims of others' sins or vice and are the sisters and daughters of some men. Therefore we need not emphasize the importance of such a measure to any country in the interest of humanity itself.

The Lothian Reports

The Lothian Committee has finished its labours and has published a report. We realise that members have expended much energy and thought to enlarge the electorate to about 15 per cent. of the population. To do justice to all communities, creeds and races and to secure for them adequate and equitable representation in the future legislatures through a system of restricted franchise was no easy task for the Committee. The problem of enfranchising women and the depressed classes have taxed them to the utmost and they have recommended many devices to increase their voting strength and to find adequate representation for them in the future Councils and Assemblies but unfortunately their attempts have created, new castes, and interests. On the other hand the report itself is an eye-opener to many of us as it reveals the very sad truth that in the absence of wise statesmanship or leadership, how India will become a fighting ground for diverse interests, communal, racial and sectional, etc.

No doubt the committee has recommended the widening of the electorate and has tried their very best to please some of the communities and interests in India but the methods which they have advocated to achieve this object are open to many objections. At any rate, it is so with women.

There is a Hindu mythological story. Parvathi and Siva, the parental Gods of Subramanya and Ganapathi, one day came in possession of a rare fruit. Both the children cried for the fruit. To test their intelligence, they promised the fruit to the one who would round the Universe by the evening. The infant God Subramanya ordered his peacock for him to go round the world while Ganapathi who did "Prathikshanam" to his parents was given the fruit within a few minutes. The God Subramanya after an arduous journey returned home in expectation of getting the fruit but was disappointed.

Similarly the committee has recommended a very circuitous path full of thorns and difficulties to reach the goal. A system based on unequal franchise and differential treatment to the women, to the depressed classes, labour, etc., is bound to result in many complications and cause much dissatisfaction among the people.

Therefore the organised women associations recommended "Adult Franchise" as the only method that will do justice to all castes, communities and to both the sexes, in the absence of any other uniform and safe basis for enlarging the electorate. After a close study of the Lothian Report, we are all the more convinced that our method is about the best to satisfy the Indian conditions. As qualifications of literacy and property have not enfranchised an appreciable number of women, the committee has recommended in its anxiety to do justice to the women of this country that wives of husbands who are qualified for the vote by the present property qualification should be entitled for the vote. Even then the ratio of women to men is in the proportion of one to four or five.

As they have ruled out "Adult" franchise, not only the women have suffered in number but also in their prestige and in principle so also the depressed classes, the agricultural labourers and the vast majority of the poor in the country. To bring the needed percentage of the depressed classes on the electoral roll the committee have recommended several devices which are bound to result in unjust discriminations between classes and communities. Again Landlords, Universities, commerce, trade, etc., are recommended for special consideration and for special representation and so also Europeans, Anglo-Indians and Indian Christians the so-called minorities, seem to desire protection and special favour as they fear that they may not be returned through a general constituency.

The population of the untouchables has not been fully ascertained as there is a disparity in the figures supplied by the provincial governments, the provincial committees and the census. Dr. Ambedkar is not satisfied with the figures submitted and consequently has put in his minute of dissent. In the new constitution we will find any number of new castes—in the aboriginal tribes, in commerce, trade, labour and even minorities, etc.

We have been all along hoping that under the new form of democratic government, the innumerable castes and communities will all mingle together, work with a common interest for the country's welfare and progress, but we are disappointed that the Recommendations of the Lothian Report will not produce that wholesome result. We are afraid that the caste and communal consciousness will prevail too much in the new constitution and so also a spirit of exclusiveness and separatism. What good could you expect to the country from such a body of divided and sectional interests. The Legislatures will be

divided into interests, communal, racial minorities, sectional and will not produce a national assembly. It will be a sad sight indeed to find the representatives of the several interests, clamouring or pleading for the advancement of his own community or for the interests they represent but not for the good of the country as a whole. At one time the English parliaments contained only representative from the propertied classes with the result that the poor were completely ignored and their interests suffered. The poor underwent acute suffering and after much agitation and under the Reforms Act the present democratic parliaments have been constituted. Why should we allow a similar mistake to be repeated in India? Even more than one thousand years before India had enjoyed a good government. When Alexander the Great, invaded India the city of Taxilla ruled by a Hindu King had drawn the admiration of the Greek invaders for its good government and also in the reign of Chandragupta we read of representative bodies—Panchayats, city councils, etc. No doubt at the present day the Indian masses are wanting in modern knowledge but they possess intelligence, understanding and an age-long culture. An illiterate Indian villager has many virtues which you don't find in the modern the socalled literate men and women of the cities.

We are sorry that the committee has exaggerated the administrative difficulties of adult franchise. Surely they are not insurmountable. Therefore we stand by our former decisions as we realise that the recommendations of the Lothian Committee in regard to women's franchise are likely to impose on women more disabilities. However we are grateful to the committee for having recorded their findings in their reports as follows:—

"Without exception, the representatives of women's organisations and individual women witnesses demanded that the principle of equality between men and women should be the basis of the new constitution." *Vide* paragraph 207, Chapter VIII, Lothian Report, Vol. I.

"We deem it our duty to give prominence to the important fact that there was a strong and an almost unanimous expression of opinion by women witnesses, whether they appeared as the representatives of women's associations or in their individual capacity that they did not want women representatives in the legislatures to be elected by any communal electorates. Their objection to be dragged into communal controversies in any manner was emphatic, convincing and if we may add, most welcome."—*By Tambe, Chintamani and Bakhle.*

"The representatives of the All-India Women's Conference insisted that this principle could only be applied in the franchise by the

immediate adoption either of adult franchise or of a system of indirect election of all adults and urged this solution upon us."

We, women, want the right principle to be adopted from the very beginning of the new constitution. Once the principle of equality between the sexes is recognised in the constitution of the country, then our work to secure equality in all our other relationship with the other sex is perfectly easy.

Women as mothers of the race desire to see a united India inspired by patriotic and national impulses and never a sectarian and divided India where in the wrangle of interests, the welfare of the poor and the depressed will be lost sight of. In the words of the Great Montague "to stir the Indian masses from the pathetic slumber into which they have fallen for ages,"—constitutional Reforms should always aim above the existing requirements and reach the level of future requirements. A bold policy based on faith and vision is necessary. Let us all strive to realise that goal. —(*By a woman voter.*)

Dr. Tagore on Education.—Asia in the past had the freedom of soul to bestow and to accept all that she considered great and enduring; it is that highest form of freedom which we must to-day win for our coming generations by opening up through an education of complete life the richest potentialities of their character. This education of a complete life involves training to recognize the Kinship of our common humanity through a correct reading of history, of science, of the Arts, in the light of man's spiritual truth.

Utilitarian education has its value, but it is deprived of all significance if in its fragmentary pursuit of narrow immediate ends it fails to arouse in the mind of students the impulse of larger purposes, of aspirations which comprehend the fullness of our personality. In the East we must never forget to link up our educational institutions with the fundamental values of our undivided spiritual life, because that has been the great mission of our ancient universities.

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Women's Part in the National Progress.

By Shrimathi S. Jayalakshmi Ammal,
(*President, South Indian Ladies' Sangam, Delhi*).

Let women work whole-heartedly and there is nothing that they cannot achieve. Though called "weak" for certain reasons, they can surely carry out what they really want. Persistency is a virtue for this purpose and women are blessed with a good share of this quality. In a good cause, it is beneficial while in a bad cause it produces evil. It is not good to be persistently asking one's husband to purchase jewels or *sarees* of the kind worn by another lady, and borrow money for the purpose. But perseverance in studies, house-keeping, music, needlework or other fine arts to equal another is laudable. Perseverance is the secret of success and of fame. Once our sisters feel sincerely that our Sangam or our country should make progress, they will surely attain the goal. Then are usually obstacles in the way of all good work but they should be over come.

Be it a family, a society, a district or a country, it grows in prosperity as a result of the love, union and education of its members. Truly, women are largely responsible for progress. They are more than half the population in India without their active and intelligent co-operation, progress is impossible: with one eye, one cannot see far; with one lazy bull yoked with an active one, the cart cannot go fast; a bird with a broken wing cannot fly afar. Even so, if women are not educated and do not help forward the cause of social reform, men alone cannot bring about the progress of the country.

We must realise the powers that lie hidden within us: we are parts of the Goddess *Shakti*. Knowledge and wisdom are personified in Saraswathi, a woman; prosperity and happiness are conferred by Lakshmi, a woman. If women only try, there is nothing in the realm of knowledge, skill or wisdom which they cannot grasp. Gargi, Maitrayi, Ghandhari and Draupadi have shown that women could excel in knowledge and philosophy; Sita, Kaikeyi, Sathyabama and Subadra were able to drive chariots and give battle to their foes. Ahalaybai, Chanbibi, Mangammal, Alli, Queen Victoria ruled over kingdoms with wisdom and renown. Tharabai, Mirabai, Padmini and other Rajput princesses, Nalayini who kept the Sun out of the horizon for days together to save her lord from death; Savithri who argued

with Yama and won her lord back to life, Anasuyadevi who changed the three *Murthis* into babes and rocked them asleep in a cradle have wrought wonders in our land. They are deathless in their glory.

The greatness or ignominy, the union or discord of a family is due to the women concerned. House-management is practical statesmanship. The same power of administration is required in both cases. Expenditure must be kept within the income of the family. The laws of health and sanitation must be observed in the home; ordinary medical knowledge is required to ward off infectious diseases. In a country, there is the principal officer at the head of each department. But in the home, it is woman by herself who has to run all the departments. In short, woman's duties are more varied and exacting than those of men. The education, capacity and heroism of children are moulded by their mother, who looks after them for a longer time each day than their father, who is busy with his daily task outside the home. Their words, sentiments, habits and mental outlook are fashioned chiefly by their mother.

If the mother tells her children stories of heroes and devotees and implants in their young minds good words and kind sentiments, they grow up into noble and religious men and women. If on the other hand, she frightens her children with the mention of thieves in front of the house and the devil at the rear, they can only become cowardly weaklings, good for nothing in after life. Napoleon has owned his indebtedness to his mother for the great qualities that made him a warrior. The impressions of infancy last till death. The children who lie on our lap to-day are the builders of "to-morrow" in the various spheres of life. Plain living and high thinking enable the children to adapt themselves to their various statutes in life in later years, without being elevated at riches or crushed by poverty. At three stages of life, man depends on woman; as a child he is nourished by his mother, in the prime of his life he is looked after by his wife, who is next to his mother in attachment, in his old age he depends on the care of his daughter or daughter-in-law. Though not so advanced as in other countries, Indian women can yet give points in respect of the sanctity of marriage, the personal care and up-bringing of children and the patience and joyful sacrifice required in keeping up a happy home. However, wealthy they may be they personally look after their children. In India boys and girls are married young and marriage is taken to be a *Samskara*, a sacrament and not a contract or a business proposition.

May the merciful and bountiful Ishwari shower on us all her choicest blessings of health, knowledge, progress and prosperity.

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Indian Women on Indian Suffrage.

The following resolution was passed without a dissentient at the Conference of the British Commonwealth League, held last week in London:—

"This Conference of the British Commonwealth League supports the organised women of India in their demand for adult suffrage and equal political rights with men. It calls upon the Government of India to embody these principles in the new constitution of India."

In proposing this resolution Miss Avabai Mehta, of the Women's Indian Association, urged that adult suffrage should be introduced into the new constitution of India first and foremost because the people wish for it; second, because adult suffrage would be in the best interests of the peasants and industrial workers of India; and thirdly, because it would mean the full enfranchisement of women who have hitherto suffered under many disabilities.

Miss Mehta argued that it was inconceivable that in this age women should suffer because they were not men—owing to a matter entirely out of the control of human agency. Women were just as important and necessary as men in this world, and had as much right to live in it. It was therefore imperative that they should possess equal rights of citizenship with men. This meant that the terms of the franchise should be such as to enfranchise as nearly as possible the same number of women as of men voters. How could that principle be applied? The great disparity in the voting strength of men and women in India had arisen from the consideration of such extraneous factors as property and literacy. Very few women compared with men held property in their own right. It had been suggested in order to increase the number of women voters that the wife or widow of an enfranchised man should vote on the husband's qualification if she herself had no property. That was a ludicrous idea, said Miss Mehta, and it would not do. In the first place such an arrangement would give a new lease of life to the old male notion of woman's dependency on man, which was repugnant to the educated and thinking women of India. It would be undemocratic, and, as such, anomalous in the new constitution. It would not be without its humour, for in the case of

those husbands who had more than one wife, for example, the Nambrudis, the question would arise, "Which wife shall be given the vote?" There would also be the difficult cases of deserted wives, deserted through no fault of their own. Women voting on their husband's qualification would double the vote of the property-holders, and the poor who paid no taxes would be at a disadvantage. Last, but not least, this arrangement would be most unjust to the increasing number of unmarried women. There were, said the speaker, formidable difficulties in the way of a property qualification.

As to a literacy test, Miss Mehta urged that if a literacy test of any kind was introduced, women would be placed at a great disadvantage, for there were many more literate men than women. Moreover, a literacy test, especially in a country like India, would not provide a satisfactory standard of judging intelligence or capacity to understand public affairs. The speaker maintained that the only right method was to give the people of India adult franchise, so that men and women in that country would possess equal rights of citizenship based on no extraneous factors, but on an inherent right as human beings grouped in a state.

With regard to the proposal to reserve seats for women in the Legislatures on the ground that women would not at first be able successfully to contest open elections, Miss Mehta asked how were these seats to be allotted? Communities would keep a jealous eye on those reserved seats and trouble would be sure to arise in their distribution. Even if 5 per cent. of the seats were reserved to women she did not think that would mean that the women's side of any question would be adequately represented. What could five women do against ninety-five men, especially when women had not had practical political experience and the responsibility derived from being the elected representatives of constituencies. Further, the inferiority complex of women fostered by such an arrangement would be positively harmful, and the representation of women might become a question of the influence of the representative rather than her abilities.

When Dr. Mrs. Sukhtanker, of Bombay, appeared before the Lothian Committee, she declared:—"I can say with confidence that our prospects of election from general electorates are good. I speak from experience. Hitherto, I was a co-opted member of the Corporation; but this year I stood for election from the general electorate, and I am happy to say that I topped the poll." Miss Mehta said she believed that two other women had also been similarly successful, and that women in declining to accept favoured treatment and to be spoon-

fed, were not building only on idealism as some people imagined, or merely on justice, but on a practical confidence.

In conclusion Miss Mehta said that after considering all the pros and cons of the whole question, the organised women of India, namely, the All-India Women's Conference, the Women's Indian Association, and the Central Executive Committee of the National Council of Women of India, had come to the conclusion that the new franchise should be based on two principles which were essential to the best interests of the men and women of India, *viz.*:—

(1) That the terms of the franchise shall be such as to enfranchise as nearly as possible the same number of women as of men voters;

(2) That the terms shall be the same for women as for men, without special exceptions.

These women had formulated their considered opinion in a Memorandum which they submitted to the Round Table Conference in 1931, and they still firmly adhered to their views.

A practice which had been widely followed for centuries in India and is now rapidly coming to disuse, is being put into operation in England. A number of recent reports by Medical Officers of Health in Great Britain indicate that Education Committees are giving special attention to the question of establishing open-air schools where facilities happen to be available. A "sunshine school," has been practically completed in Leeds, at a cost of about £20,000. Dr. James Robertson, Medical Officer of Health of Warwen, reports that excellent results have been obtained as a consequence of the efficient management of the Borough's open-air school. As in some other centres where open-air schools are a feature, protection against inclement weather is provided and the open-air principle maintained by such means as having a class-room with a great part of the side quite open.

This is exactly what obtains at Santiniketan and Gurukul and may be profitably emulated elsewhere.—*Calcutta Municipal Gazette.*

Indian Women's University.

Mr. D. K. Karve of Poona has issued the following appeal:—

Many people have probably a vague idea about the Indian Women's University. In order to give correct informtion I give a few facts here.

The University has been working for the last sixteen years. Its most important feature is the use of the language of the province in which an institution is situated as the medium of instruction, even in colleges, maintaining English as a compulsory subject throughout the high school and college stage. Its other feature is the introduction of women's special subjects such as Domestic Science and fine arts in the courses of studies. During the first four years the University consisted only of a small high school and a still smaller college of about a dozen students. In 1920 the late Sir Vithaldas D. Thackersey donated to the University a sum of the face value of rupees fifteen lakhs in three and a half per cent. Government paper and started paying the interest, *viz.*, Rs. 52,500 annually to the University, the actual handing over of the corpus being left subject to the fulfilment by the University of certain conditions mutually agreed upon between himself and the University. As desired by him a programme of expansion of the University work was immediately taken up and to-day we have four colleges at Poona, Bombay, Baroda and Ahmedabad and fifteen high schools at Hingne, Poona, Bombay, Surat, Baroda, Ahmedabad, Rajkot; Bhavnagar, Nagpur, Saugor, Hyderabad, Sind, Malva, Belgaum; Sangli and Satara. There are also three middle schools at Sholapur, Wai and Ratnagiri and a normal school or training college at Hingne. Out of these four institutions are conducted by the University on its own account while the others are recognized and most of them are also aided by the University.

So far four women have got the decree of P. A. (Provicient in Arts) corresponding to M. A. of other Universities. Two of these P. A.'s have published their theses in two volumes of over three hundred pages and these have been regarded as valuable additions to Marathi literature by the authorities on these subjects. Ninety women have got the degree of G. A. (Graduate in Arts) corresponding to B. A., one has got a secondary teacher's diploma and 63 have gone out of the

Mrs. Naysum Saravanamuthu, who was elected to the State Council, Ceylon.

(By the courtesy of the Hindu)

Mrs. Cherian Jacob, Secretary of the Coimbatore Ladies' Club, the first Syrian Christian lady to be elected as a Councillor of the Coimbatore Municipality. She is the Secretary of the Dt. Girl Guides' Association.

Shrimathi Subhadra Kumari Chowhan, The first lady Councillor to be elected to the Jubbulpore Municipality. She is well-known poet of Hindi Literature.

Mrs. Gulbai Muluk Irani, The first lady to be etected as a member of the Kirkee Contonment Board.

(By the courtesy of the Indian Ladies' Magazine)

normal school with primary teachers' certificates. Out of the 90 graduates, 66 are Deccan, 20 Gujarati, 2 Parsis, one Madrasi and one Kashmiri Hindi. Five graduates have got the further advantage of education in western countries. Forty of our graduates are working as teachers in girls' high schools and most of the certificated teachers are engaged in primary schools.

The number of students appearing in our various examinations has been continuously increasing and has in fact doubled during the last four years, the numbers appearing for Entrance and Collegiate examinations being 250 and 125 respectively. One hundred and twenty-five women are taking advantage of the higher education in our colleges and nearly 2,500 are attending high and middle schools working under the auspices of the University. These facts unmistakably show that the University is getting more and more popular and it is inexplicable how the Thackersey trustees could be advised to take the drastic step just at this time.

Sir Vithaldas died prematurely and unexpectedly but he took particular care to make provision in his will for the regular payment of interest and ultimately of the corpus of the gift. The interest was regularly paid for eleven years and eight months, the last instalment being paid in February last. Payment was stopped in March on the ground of non-fulfilment of conditions. From the very beginning we have all along thought that so long as the University continued to carry on its systematic work the interest would be received without interruption. No time limit is fixed for the fulfilment of conditions. The University has been trying gradually to fulfil the conditions and has succeeded a good deal. It is our considered view that the conditions refer to the granting of the corpus and not to the payment of annual interest. On the understanding that the interest Rs. 52,500 was a permanent annual income available for the current expenditure the University has undertaken responsibilities and made commitments which require an expenditure of Rs. 70,000 a year. On the same understanding a further commitment was made in starting, last year, the Arts College at Bombay which would require growing expenditure year after year even when nothing could be spared from current funds.

A Deadly Blow.

The sudden stoppage of payment of the annual interest by the Thackersey trustees has dealt a deadly blow to the University when it was showing very hopeful signs of vigorous growth. The Senate that met in Bombay a fortnight ago has resolved authorising the Syndicate to take all necessary steps to ensure the regular payment

of interest in consultation with a small influential committee. The University will be on a permanent footing when we can secure the corpus of fifteen lakhs. One of the main conditions for this is either to secure a Government Charter or the collection of a fund equal to that of the Thakersey gift. Financial stability has been my aim from the very beginning as it would facilitate recognition and I have endeavoured for the last sixteen years, to collect as much as possible towards this goal and have succeeded in putting together more than five lakhs, of which, mainly at the desire of the late Sir Vithaldas who himself planned the college building in Poona, we have invested three and a half lakhs in sites and buildings. The University has at present funds invested in buildings and Government paper equivalent to seven and a half lakhs in three and a half per cent. paper. Besides this a lakh and a half were collected, but had to be spent on current expenses to supplement Thackersey interest and interest on our investments.

We have now to solve the very knotty question of how to carry on the work of the University. Our annual expense is over Rs. 70,000 and the source of three-fourths of this amount has dried up for the present. It may take a good deal of time before the serious matter is finally settled. We shall make all possible efforts to maintain the work without allowing it to suffer much. Ladies and gentlemen on the staff of the college and the University office have willingly consented to work on Rs. 75 a month instead of Rs. 125. With all possible economics and cuts we have to meet a deficit of Rs. 30,000 till the end of December this year. We realise it is imprudent to spend out of past savings. We shall try our utmost to get contributions but in case of urgent need the Senate has sanctioned the withdrawal of the necessary amount from past savings. We hope, however, that the sympathetic public will not drive us to that step.

I am now seventy-four and it will continually become physically impossible for me to do much of collection work. Realising this the Senate has at my suggestion entrusted the work of collecting funds to my enthusiastic colleague and friend Prof. V. G. Mydeo. I hope he will be well received wherever he may go. I know the times are bad but it will be a pity to allow the institution named after the mother of the magnanimous donor to perish. I therefore appeal even to the middle class people to spare what little they can. No amount is too small to be negligible. The promoters of the University feel confident that the University is sure to survive this deadly trial. On their behalf I assure the public that under no circumstances will they allow the fruit of their labour of love to be completely destroyed for want of efforts on their own part.

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A Short Report of Prof. Karve's African Tour.

My main object of African Tour was to acquaint the educated Indian Community there with the work we are doing in connection with the Women's University, to arouse interest in them about this work and to collect funds. Incidentally I wished to impress the people there with the importance of the question of Women's Education. Therefore to ascertain the conditions of things there I wrote to my son Dr. S. D. Karve at Mombassa, enquiring whether there was a chance of my collecting subscriptions for the Women's University in East Africa. He wrote back to say that though depression had commenced there was some chance if my expectations were very moderate. I know that there was not much scope for work in India at the time and so I made up my mind to visit Africa and left Bombay on 31st December, 1930, reaching Mombassa on 10th January. I consulted some of the India people there and they suggested that a little better response was likely to be received if I offered them some inducement. I therefore announced in my first lecture that out of the collections an appreciable portion would be set aside out of interest on which scholarships would be given to deserving Indian girls, who after taking some education in East African Schools would go to India to continue their education in schools or colleges affiliated to the Women's University. I therefore propose that an amount fetching an annual interest of Rs. 480 should be earmarked for these scholarships. If no students are available or if there is any balance left out of Rs. 480 after giving such scholarships the same may go towards current expenditure.

After this preliminary work, I began collecting subscriptions. There were many Gujrati people engaged in trade who did not understand English well and lectures had to be arranged for them also. I therefore got a lecture prepared in the Gujrati language and wrote it out in the Nagari script so that I could read it at meetings. At each important place I visited I had three meetings arranged—one for English-knowing people, another for Gujrati-knowing, and the third for women. I made Mombassa, where my son lived, my head-quarters during my African tour. After every three or four months' tour in a Province, I would return to Mombassa which is a Central Port and after a stay for a week or so I would start on another tour.

Whenever a new province was visited by me, publicity was given in the local newspapers about the object of my visit. Information about the Women's University was also published. Occasionally the substance of my lectures was also published. At each place after a couple of lectures I used to approach people for contributions in company of some local people. I never pressed any body to give more. Whatever was willingly given—sometimes it was only a shilling—was gratefully accepted. I had thus to approach more than two thousand people to put together something like thirty thousand rupees. I did pretty exhaustive work in Uganda, Zanzibar, Tanganyika, and British South Africa. I left Konya to the last when depression reached its climax and on that account the response from this Province was poor. I had to drop several places in Kenya, which if visited earlier would have given decent help, while the capital town, Nairobi, which was the last visited made a very very poor response.

One favourable circumstances in my African travels was that my travelling expense was not so heavy. Travelling conditions were almost Indian and I could go about alone. Further, although steamer and railway charges were almost as heavy as in Europe, I could easily find people how could comfortably put me up and there was not a single occasion on which I was obliged to go to a Hotel. Thus though I was away for fourteen and a half months from India, my travelling expenses came only to Rs. 2,200. A good deal had to be spent on telegrams. Postal arrangements in East Africa are very unsatisfactory and instead of letters one has to send telegrams for urgent and important communications.

The following table will give an idea of my work in different parts of the African Continent:—

Time.		*Where spent.*
from 31-12-30 to 9- 1-31	..	S. S. Khandala.
from 10- 1-31 to 28- 2-31	..	In Kenya.
from 1- 3-31 to 16- 5-31	..	In Uganda.
from 17- 5-31 to 12- 6-31	..	In Kenya again.
from 13- 6-31 to 11- 9-31	..	In Tanaganika.
from 12- 9-31 to 30- 9-31	..	In Zanzibar.
from 1-10-31 to 18-10-31	..	In Tanganyika again.
from 19-10-31 to 30-10-31	..	In Kenya again.
from 31-10-31 to 7-11-31	..	On Steamer *Khandala*.
from 8-11-31 to 9-11-31	..	In Portuguese East Africa.
from 10-11-31 to 11-11-31	..	On Steamer *Khandala*.
from 12-11-31 to 25- 1-32	..	In South Africa.

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Time.		*Where spent.*
26- 1-32	..	In Portuguese East Africa again.
from 26- 1-32 to 3- 2-32	..	On Steamer *Kenya.*
from 4- 2-32 to 3- 3-32	..	In Kenya again.
from 4- 3-32 to 11- 3-32	..	On Steamer *Karanja.*
12- 3-32	..	Landed at Bombay.

Table showing the places visited and collections made at each place.

UGANDA.

Places.		*Shillings.*	*Cents.*
Jinja	..	4,782	37
Kampala	..	3,645	44
Lugazi	..	1,477	75
Soroti and places round about	..	878	0
Hasaka	..	670	50
Kumuli	..	520	0
Kalire and places round about	..	391	0
Entebe	..	380	0
Kilesa	..	350	0
Nanagauda	..	286	0
Hsindi	..	237	50
Hoina	..	226	0
Houlamiti	..	132	0
Nalima	..	132	0
Namendwa	..	115	0
Nawarauso	..	80	0
Bilawari	..	73	0
Bulopa	..	73	0
Kidera	..	60	0
Kasegi	..	40	0
Bugaya	..	40	0
Bukowa	..	38	0
Namaira	..	35	0
Terere	..	24	0
Namnagir	..	15	0
Buyendi	..	10	0
Irappa	..	5	0
Total	..	14,755	56

TANGANYIKA.

Places.		*Shillings.*	*Cents.*
Dar-es-Salaam	..	2,490	26
Tabora	..	1,855	25
Tanga	..	1,651	0
Lindi	..	1,568	0
Mwanza	..	1,078	50
Mbale and places round about	..	821	0
Bukoba	..	651	75
Shanwa	..	587	0
Arusha	..	558	0
Morogoro	..	522	50
Hosni	..	466	0
Hikindani	..	427	0
Doddma	..	290	50
Kigoma	..	243	0
Mingoyo	..	141	0
Musungwi	..	79	0
Mantare	..	66	0
Hdumbe	..	40	0
Kamachum	..	22	55
Malampaka	..	20	0
Bukumbi	..	15	0
Subscriptions obtained by correspondence from people not living in places visited	..	13,893	26

KENYA.

Places.		*Shillings.*	*Cents.*
Mombasa	..	4,813	25
Nairobi	..	1,238	0
Eldoret	..	1,125	25
Nitale	..	250	0
Total	..	7,426	50

ZANZIBAR.

Places.		*Shillings.*	*Cents.*
Zanzibar	..	1,486	3

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A SHORT REPORT OF PROF. KARVE'S AFRICAN TOUR

SOUTH AFRICA.

Places.		*Gold.*			*Sterling.*
		£	s	d.	£ s. d.
Durban	..	218	8	6	
Cape Town	..	56	2	6	
Port Elizabeth	..	47	16	6	8 0 0
Uttenhague	..	33	3	0	
East London	..	19	7	9	
Verudan	..	9	15	0	
Kimberly	..	9	0	0	
Tongat	..	5	9	0	
Lady Smith	..	3	1	0	
De Aar	..	2	8	6	
Total	..	404	11	9	8 0 0

PORTUGUESE EAST AFRICA.

Places.		*Gold.*			*Sterling.*
		£	s.	d.	£ s. d.
Places	..	70	0	0	

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Mahatma Gandhi Hailed as the most Outstanding Religious Teacher.

(By Taraknath Das, Ph. D.)

Some eleven years ago the Rev. Dr. John Haynes Holmes, the Minister of the Community Church of New York, delivered a sermon on "the Greatest Man in the World To-day." This became a historic event. On that occasion this great religious teacher, who leads the freest congregation in the world, declared to his New York audience and thus to the world that Mahatma Gandhi was "the greatest man in the world to-day." Since then not only has Dr. Holmes delivered hundreds of lectures in which he has given out his views on Mahatma Gandhi and the situation in India, but he has succeeded in making a very important section of the people of various countries accept his judgment on Mahatma Gandhi.

Dr. Holmes is not one of those who is a devotee of some cult of oriental mysticism; but he is a scholar of comparative religion. He is a Christian, but his religion is broader than any creed and he is a man of peace and is engaged in making his church a centre where members practice "universal brotherhood." The spirit of the Community Church of New York is fairly but very concisely described in the following "Inocation" which is read in unison by the members of the Church and Minister during every service:

> "Unto the Church Universal, which is the depository of all ancient wisdom and the school of all modern thought; which recognises in all prophets a harmony, in all scriptures a unity, and through all dispensations a continuity; which abjures all that separates and divides, and always magnifies brotherhood and peace; which seeks truth in freedom, justice in love, and individual discipline in social duty; and which shall make of all sects, classes, nations and races, one fellowship of man . . . unto this Church and unto all its members known and unknown throughout the world, we pledge the allegiance of our hands and hearts."

On Sunday the 24th of April, 1932, the Community Church had a unique service—"Special Service for First Presentation of the Community Church Medal," established to give annual recognition to the outstanding religious achievement of each year. Speakers were Rabbi Stephen S. Wise, Dr. Frank Oliver Hall and Mr. Holmes. Dr. Holmes

in his brilliant speech traced the history of the movement for the Community Church Medal and the scope of "recognition to the outstanding religious achievement." He made it clear that "religious achievement" was not to be taken in the spirit of theology, but in the widest sense of "service to man and devotion to God." From this standpoint the judges unanimously agreed to confer the first medal to Mahatma M. K. Gandhi of India. Dr. Holmes gave a brief description of the inscriptions on the medal:

> Mr. Louis Meyer, a distinguished artist and a member of the Community Church of New York, designed the medal which on one side portrays the entire world, showing the firmament and expressing the scope of the service rendered to humanity. A prophetic figure is shown pointing upward in the way of enlightenment. The wording around this side of the medal is: 'They that turn round many to righteousness shall shine as the stars for ever and ever.' On the other side the name of the recipient will be inscribed and the year of the presentation. The dove of peace, against a background symbolizing the earth, is shown and the inscription, '*Religion is Conscience in Action*'."

In the absence of the recipient of the medal, who is safely entrusted to the care of the jailor in Poona, the medal was accepted by Dr. Haridas Mazumdar of New York who is known to be one of Mahatma Gandhi's followeds and one of the group who marched to Dandi with Mahatma Gandhi. Dr. Mazumdar is the author of the life of Mahatma Gandhi; and he made a short speech, befitting the occasion while accepting the medal on behalf of his Master.

The most significant and impressive address of the occasion was the speech delivered by the world-renowned Jewish leader, Rabbi Stephen S. Wise of the Free Synagogue of New York City. He gave the details of the attitude of the various judges regarding the selection of Mahatma Gandhi as the recipient of the medal. He compared the Mahatma to a Moses who is trying to lead his people to freedom from bondage. Rabbi Wise characterized that a great religious teacher should have the attributes of championing the cause of Freedom and fellowship. In his judgment, said the rabbi, no man in the modern times has shown his devotion to the cause of human freedom and fellowship as has Mahatma Gandhi, who is willingly undergoing suffering in prison for the cause of 350,000,000 people of India and at the same time for the freedom of all enslaved peoples and whose spirit of fellowship has no limit of creed, colour or class as Mahatma Gandhi shows his spirit of love and fellowship to the British people, the oppressors of the people of India.

Rabbi Wise on this solemn occasion of the presentation of the medal for the recognition of outstanding religious achievement to

Mahatma Gandhi declared his support to the cause of Indian freedom in no uncertain terms. He said that he and millions of Americans would support the people of India in their struggle for freedom, until they become as free and independent as the people of the United States of America. The Rabbi had a vision of the establishment of the Republic of the United States of India.

In the concluding speech, Rev. Dr. Hall expressed that he was not an absolute pacifist; but he is a believer in "non-violent coercion" to uphold the cause of justice and human freedom. He believed in the absolute sincerity of Mahatma Gandhi, who has done so much to spread the message of human brotherhood and freedom.

April 24th (Sunday) of 1932 a will remain as a historic day for the people of India as well as the rest of the world. It is the date when the West in fellowship with the East extended its sincerest recognition to Mahatma Gandhi, whom Dr. Holmes termed as Universal Man. It should be remembered as the date when recognition was given, from the standpoint of spiritual significance, to India's struggle for political freedom as a means to a greater end which concerns the whole world. This even will be regarded by all who have religious sense-conscience in action-as the moral vindication of the martyrs of India.

(*Modern Review-June,* 1932.

WOMEN AND THE VOTE.

We have been unable to accept the recommendations of the Franchise Committee relating to women's franchise, our principal reason being that they are opposed to the explicit refusal of representative women's organisations to have any special or separate concessions. This was coupled with the demand for adult suffrage as any other qualification, however low pitched, will leave unenfranchised the larger majority of women. We have to make this clear as we find that the Lothian Committee proposals are attacked for wholly different reasons which we totally repudiate. Mr. A. H. Ghuznavi in a statement on the Franchise Committee's Report, opposes its proposals on the ground that "the huge illiterate female population in India is enfranchised at one stroke and a enormous number of women of ill-fame—their number, according to the latest census stands at the modest figures of 30,000, in Calcutta alone—is let loose on the unfortunate candidate." He goes on to observe: "The consequences, I am afraid, of the enfranchisement of the enormous number of women of ill-fame would be the intensive exploitation of such women by men for political purposes and the intensive solicitation of male candidates by such women and would

poison from the very outset and pollute the springs of public life in India. I am of opinion that women of ill-fame should in any case be disqualified as voters and candidates.''

A MORAL FRANCHISE.

Mr. Ghuznavi's equanimity is not disturbed by men who lead bad lives getting the vote or even being elected as members of the Legislatures. The 30,000 women of ill-fame in Calcutta represent at least 60,000 men who have brought on them their ill-fame, and the prospect of these men getting the vote is not disagreeable to Mr. Ghuznavi. But the springs of public life in the country, he is afraid, will be poisoned by the enfranchisement of the immoral women, It is not improbable that many of these women are already in possession of the vote, and we are not aware that public life in Bengal has been poisoned thereby. By all means let us have a moral franchise, but let it not be applied only to women only. So far from sharing Mr. Ghuznavi's apprehensions, we are of opinion that if some representatives of this class of women were in the United Provinces Legislative Council, they would have exposed the hollowness of the arguments advanced against the enactment of Mr. Ahmad Shah's Bill.—*The Indian Social Reformer.*

An Appeal against "Untouchability."

The question of solving the problem of Untouchability among the Hindus has now almost come to a head and can no longer be delayed without seriously jeopardising the future of the Hindu community. On one side Dr. Ambedkar is raising the cry of separate electorates for the Depressed Classes, which is calculated to widen the gulf between the Hindus and the so-called Untouchables or the Depressed Hindus, and thus disintegrate Hindu Society. This kind of mischievous and interested propaganda is becoming a real menace to the public and political life of the country. It is high time that the Hindu community should rise equal to the occasion and do all that lies in their power to counteract the re-actionary and secret activities of Dr. Ambedkar and thus save Hindu Society from ruin and disintegration. On the other side the Depressed Classes are still suffering from a sort of ''inferiority complex'' which they are taking long in shaking off. What is badly needed is to bring about a change in the mentality and general outlook of the untouchables. The Hindus have long sinned against God and humanity in subjecting their fellow-brethren to the most inhuman and unjustifiable disabilities and regarding them as pariahs and outcastes.

It is no longer possible to tolerate this state of things. In view of the menacing situation obtaining in the country at present, the All-India Swami Shraddhanand Memorial Trust has issued an appeal to the Hindus all over the country to observe the 17th of July, 1932, as *Anti-untouchability Day*. The Trust in particular invites the attention of the Heads of Religious Orders, leaders of Caste Organisations, Samajas, Sabhas and all other Hindu Institutions to this appeal and fervently requests them to make this Day a great success. Every Hindu should thenceforward disregard all such customs and conventions which have made possible this state of things. All those Hindus who are called 'Untouchables' or 'Depressed' should be re-admitted into the social fold and allowed free association and intercourse in all public places and on all public occasions, fairs, festivals, etc., including places of public worship and temples of the Gods who know no distinction between man and man. The following programme should be observed:—

(1) Speeches should be delivered against the curse of untouchability.

(2) Resolutions should be passed supporting Moonje-Rajah Pact.

(3) The Hindu public should give a practical proof of their determination to wipe out untouchability on that day by declaring open public Wells and Temples to all those who call themselves Hindus.

(4) Wherever local conditions permit, efforts should be made arrange inter-caste dinners.

Dharma Vir Vedalankar,
Organising Secretary,
All-India Swami Shraddhanand Memorial Trust,
Delhi.

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Headquarters.

Resolutions passed at a Public Meeting of the Women's Indian Association held on the 9th July.

1. (*a*) "This meeting notes with regret that the recommendations of the Lothian Committee in regard to women's franchise and their representation in the provincial councils and assemblies are not in line with the views expressed by the representative and active and organised women's associations in the country, such as the All-India Women's Conference, the Women's Indian Association and the National Council of Women in India."

(*b*) "This meeting reiterates its former resolution on women's franchise, namely "Adult Franchise" in view of the fact that no other method than adult franchise will secure for the women of India equality and equal political rights with men."

(*c*) "This meeting strongly opposes the proposals for the formation of separate or communal selectorates for either men or women and the reservation of seats for communities and interests in the provincial councils and assemblies as these expedients will neither promote unity among the several communities, castes, creeds, and faces in India nor tend to the spontaneous growth of nationalism among the masses."

II. (*a*) "This meeting strongly protests against the clauses in the draft bill of the Genova International Labour Conference fixing the minimum age of Indian children for employment in non-industrial occupations at 10 while the same for European children is 14."

(*b*) "This meeting urges the Government of India to recommend the same age for Indian children or at least fix the age at 12 as the minimum age for Indian children for admission into non-industrial occupations."

(*c*) "This meeting calls upon the Government of India to appoint at least one woman representative at each of the Geneva International Conference where questions relating to child-welfare, child-labour, child-protection, and traffic in women and children come up for discussion."

III. (*a*) "We strongly protest against the action of the local Government in having effected retrenchment in the women's branch of

education by keeping in abeyance for five years the only woman's Directress post."

(b) "This meeting urges upon the authorities to re-consider their decision in view of the importance of the girls education to the country and to immediately revive the post."

IV. (a) "This meeting expresses its satisfaction at the enforcement of the Act for the closure of Brothels and calls upon the public and the government to subscribe liberally towards the speedy establishment of a Rescue Home for Madras."

(b) "This meeting urges the authorities to immediately bring into force that particular clause of the Act that deals with the rescue of minor girls and their safe custody."

V. "This meeting calls upon the public to always use Swadeshi and to propagate Swadeshi."

The following resolutions have been unanimously adopted at a Committee Meeting of the Woman Indian Association, on the 7th July.

RESOLUTIONS.

I. (a) "This meeting condemns the continuance of the Ordinance regime and the promulgation of the new consolidated Ordinances as such a policy of repression in defiance of public opinion in the country is causing much resentment and bitterness among all sections of the people and interferes with the ordinary legitimate rights of the citizens for self-expression."

(b) "Therefore the Committee demands the immediate withdrawal of the Ordinances and special powers the release of all the political prisoners not guilty of violence and the commencement of the negotiations with the Congress."

II. "The Committee expresses its strong dissatisfaction at the recent declaration by the Secretary of State for India of the new policy namely—his justification and resolve for the continuance of the Ordinance rule and refusal to seek the co-operation of the Congress in framing the future constitution for India."

III. "Women's Indian Association calls upon all the communities in India to bring about an early and amicable communal settlement among themselves and to unify India as a political unity and as a nation so as to command the respect of the other nations of the world."

IV. "The Committee views with great pain and sorrow the continuance of the Hindu-Muslim riots in Bombay and strongly urges the Bombay Government to institute an immediate enquiry into the causes of the riots and adopt such measures as will end the very dangerous situation in Bombay."

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W. I. A. Branch Reports.

Bombay Branch.

On the 9th April, 1932, the Bombay branch of the Women's Indian Association, staged a variety entertainment in aid of their Free Training Classes for Women. The net proceeds of the entertainment is Rs. 2,488 which will be utilised for the expenses of the Educational classes for women.

Mrs. Herabai A. Tata,
Secretary, W. I. A., Bombay Branch.

OUR MADANAPALLE BRANCH REVIVED.

The Branch was started in 1916 by Mrs. Cousins with the help of Mr. R. Sheshagiri Rao. It was doing good work for several years, but for the last two years it had fallen into dormancy. Now it has been revived. There was a meeting on 17—4—1932. An Executive Committee with Mrs. Mary Daniel as President and Mrs. Sonamma as Secretary was formed. A program of work was chalked out. Meetings are held every Thursday in Sri Krishna Vidyalaya and are well attended by women of different castes and creeds.

The Women the World Over.

SYRIA.

Extracts from the Report presented to the Mediterranean Women's Conference in Constantine by Miss Massara Kelani.

The awakening of Syrian women can be traced back to the declaration of the Turkish Constitution in 1908. People then began to speak against old customs which retarded the progress of the country, and though such movements were repressed, nevertheless important reforms were made in the laws affecting women and many schools for girls were opened.

In 1916 women teachers came to Syria from Constantinople and began to teach Syrian girls something of their rights. We cannot forget Miss Nicar Hanum, sister of the famous woman writer, Kalide Edib, who came to Syria during the war and played a big role in the advancement of Syrian women. Several welfare institutions in Damascus are evidence of her work.

After the war Syria became independent and began to feel the necessity of improving women's condition. It is worth mention that some of the members of the Syrian Parliament asked for the suffrage for both sexes but they had not a majority. Many schools were opened, women's associations were founded and magazines and papers dealing with women's questions began to circulate. Many women were working as doctors, lawyers, teachers, typists, nurses, etc. Many of the poorer girls were able to earn their living in the new textile industry. Then came the Mandate, and shortly afterwards revolution broke out which led to the closing of schools, the dissolution of the women's societies and other checks. But in 1927 the movement made a fresh start: schools, organisations of many kinds and charitable institutions were again started and Syria is going ahead. Let us hope that in a few years I shall be able to bring the good news of its independence and of equal rights between men and women.

The following are some of the best-known women who are working for the Syrian women's movement.

Selwa Salama, who was the first woman to edit a monthly paper, "The Girls of El-Asi." Her courage in opening this door to woman cannot be too gratefully recognised. Mary Ajami, Editor of "El Arusa" in Damascus; Mary Benni of the "Minerva" in Beirut, and

Habube Hadad of "The New Life," also in Beirut. Julia Taame Demeshikie of "The New Woman"; Nazek El-Abed of the "Nour el Feiha"; Rosa Hadad of "Ladies and Gentlemen," who is now editing one of the most famous women's magazines in Egypt; Najla Abi Lamaa of the "El Fajr." I am sorry to say that most of the above-mentioned papers do not now exist. Some of them were suppressed by the Government and they could not for the most part compete with cheap illustrated magazines. So now we have only one monthly paper "The Woman," founded by Miss Nadime El-Minkari in Hama. This is a small paper and manages to keep going though it cannot afford to deal frankly with the women's demands.

There are more than 20 associations working for the women's movement, but I will only mention the following: The Oriental Union, president, Mrs. Labibe Hashem; The Women's Union of Lebanon and Syria, president, Mrs. Nour Hamada; the Temperance Society in damascus, president, Miss Asma Kouri.

I will close by giving a few facts about present-day conditions. Some 40 per cent. of the women can read and write. There are many girls' schools in the cities and towns but not in the villages. A few years ago when a man wanted to marry a girl he would ask if she could cook, wash, etc., but now he also asks whether she can read and write and where she was educated and what she can do. Women are employed as doctors, teachers, typists, nurses, dressmakers, midwives and also in handicrafts, and especially the weaving of rugs.

Girls marry at the age of from 15-25, men from 20 to 30. Polygamy is rare in the cities but is yet to be found in the villages. The Courts can grant divorce, to a woman at her request if she can prove good grounds.

Some of the educated women and those of rich families are noted for their extravagance in dress!

WOMEN IN SOVIET INDUSTRIAL LIFE.

One of the main aims of the communal education system of the U. S. S. R. and the state care for the welfare of children was to release the woman from her former social bondage, from domestic burdens and the servitude to the kitchen and children—for the purpose of drawing her into socially productive labour, and to enable her to attain actual economic and social equality, not only apparent equality between the sexes.

The results of this state policy are now seen in the increasing number of women workers in the factories and their increasing social

activities in every walk of life. During the period of the first five-year plan another 3 million women were drawn into industry. The total number of women in industry in the U. S. S. R. is now 6 million as compared to 2,394,000 in 1923. The additional number of women drawn into industry in 1931 alone was 1,600,000.

There are 300,000 women members of Rural Soviets and Executives of Rural Soviets, Revisionary Commissions of Rural Soviets, Regional Executive Committees, Urban Soviets, and there are also tens of thousands of women doctors, teachers, engineers and agricultural workers in the Union.

A good result of the release of women from the old drudgery has been the great decline of illiteracy among working women and peasant women. In the last three years 15,000,000 illiterate women have been taught to read and to write and have received a fair amount of general and political instruction, enabling them to participate in the industrial, social, and political work of the Union. As a consequence women have taken part to a great extent in the cultural development of the Soviet workers and continue to do so in increasing numbers. At present the trade unions are taking an increasing part in the speeding up of production by means of competition among workers and of labour shock-brigades, and women are at the head of this movement. A recent census, covering 1,948 industrial units in the metal, textile and chemical trades showed that of the men workers 54 per cent. took part in the competition among workers and of the women 55 per cent. In the cotton-textile and other industries 75 per cent. of the women are taking part in this movement of competition.

A typical case, showing the initiative and efficiency of the women workers in Soviet industrial life is that of a 23 year-old peasant girl, Vera Panchina, worker in the department of machine tools of the Neviansk engineering works in the Urals. The report presented by her to the recent Trade Union Congress in Moscow about the activities of the speeding-up brigade of which she was the head, showed that the programme of production for the 4th quarter of 1931 in the Neviansk works had been carried out up to the extent of 111 per cent. and in March 1932 to the extent of 109:8 per cent. Great economy had also been achieved in the use of tools and lubrication materials, all due to the efficient technical training of the members of the shock-brigades, the keeping of accounts of costs of production, the able management of all the details of the labour shock-brigades scheme—all of which was the special merit of Vera Panchina and her two assistants, peasant women like herself.

In recognition of her organising efficiency, the shock-brigade of which Vera Panchina is the head, has been put up for first prize in the All-Union competition of labour shock-brigades of the machine-tool industry. *Press Service: Soviet Union Year Book.*

AMELIA EARHART CROSSED THE ATLANTIC.

Then on arrival, with the eyes of the whole world focused on her, the unexcited words: "My flight adds nothing to aviation. It has no significance at all. But if I've helped to break through the barriers of the tradition that women are helpless, that's something, isn't it?"

Tears are made to weep with, but they are also made to rejoice with, when something reaches right down to the quick. Susan B. Anthony ought to have been there at Londonderry when Miss Earhart arrived, and Mary Wollstonecraft and Lucy Stone and Elizabeth Cady Stanton and all of the others who staked their lives on women and, in a measure, in their own day, lost.

It seems as if they ought to have had a share, a personal share, in that triumphant movement, when out of the sky, a speck, a dot, wings, a woman in an aeroplane, came into view.

It is almost more than a Feminist can talk about, or write about. It is too magnificent to be encased in words. It is an allegory, an omen.

From the beginning of time women has faced death, that life might be; and in the main woman has won, as much as was necessary. But the laurels for women's victory, life's victory, have all gone to men, in science, in art, and in commerce. Woman's share in the undertaking was overlooked; in fact, her part as the giver of life was her undoing.

Ages passed, ages of hope, disillusion and agony; and then out of the sky, a speck, a dot, wings, a woman in an aeroplane, came into view and the whole scene shifted.

"When there is a traffic jam on Fifth Avenue men always comment, 'Oh, it's a woman driving,' and I have gone up in the air with a mechanic who didn't know the controls from an altimeter, and when I came down I heard people say, he did most of the flying. So I determined to show them."

She showed them. We hug ourselves, we weep, we lift our hands to the high heavens, we laugh at death, for we are the givers of life, and Amelia Earhart has brought us home our laurels.

—(*Equal Rights.*)

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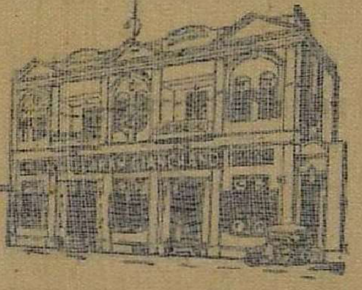

HINDI

लोथियन कमेटी की रिपोर्ट का विरोध ।

(भारत महिला-समाज की ओर से)

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१० जुलाई को, सायंकाल ५ बजे, त्रिप्लिकेन में, केलट इन्स्टिट्यूट के हाल में मद्रास की महिलाओं की सर्वजनिक सभा श्रीमती डाकटर मुथ्थुलक्ष्मी रेड्डी-की अध्यक्षता में हुई । सभा में स्त्रियों के वयस्क-मताधिकार पर लोथियन कमेटी की ऊटपटांग रिपोर्ट का-विरोध करने के लिये कई प्रस्ताव पास किये गये जो इसके अन्त में दिये गये हैं ।

सभाध्यक्षा ने अपने आरम्भिक भाषण में कहा कि, हिन्दुस्थान की कई पृथक जातिययों को खुश करने के लिये मत देने का अधिकार बढ़ा देने से हिन्दुस्तानियों में आपसी फूट के सिवा और कोई लाभ न होगा । भावी राज्याङ्ग-विधान में समस्त भरताया को मत देने का अधिकार होना चाहिये ।

इस के उपरान्त श्रीमती मालती पटवर्धन ने यह प्रस्ताव पेश किया कि 'स्त्री-मताधिकार' के संबन्ध में लोथियन कमेटी ने जो सिफारिशें की हैं वे भारतीय स्त्रियों-के उद्देश्यों के अनुकूल नहीं हैं ।

हिन्दुस्तान में स्त्रियों को पुरुषों के बराबरी का स्थान प्राप्त होने के लिये एडल्ट अर्थात् वयस्कों को मत देने का अधिकार-के सिवा कोई पद्धति ठीक नहीं है । पुरुषों या स्त्रियों के लिये प्रत्येक नियोजक वर्ग या स्थान अलग करने की पद्धति भारत के नाना संघों, और जातियों में एकता बढाने या आम लोगों में राष्ट्रीय भाव उत्पन्न करने में समर्थ नहीं है । श्रीमती विशालाक्षी जी ने उपर्युक्त प्रस्ताव का समर्थन किया और प्रस्ताव पास किया गया

श्रीमती शिवराव जी की धर्मपत्नी ने यह प्रस्ताव पेश किया कि,

जहाँ जिनेवा अंतर्राष्ट्रीय सम्मेलन के समझौते में परिश्रम रहित धंधों के यूरोपियन लडकों की न्यून उम्र १४ साल रखी गई है वहां भारत सरकार भारतीय लडकों-

की-न्यून उम्र १० की जगह १२ रखने की सिफारिश करे । जिनेवा अंतर्राष्ट्रीय सम्मेलनों में शामिल होने के लिये भारत सरकार स्त्रियों में से एक को प्रतिनिधि रूप में अवश्य चुने ।

रामस्वामी शिवन जी की धर्मपत्नी ने उपर्युक्त प्रस्ताव का समर्थन किया और सर्व सम्मति से पास हुआ ।

श्रीमती पटवर्धन जी ने वेश्या-घरों को समूल नष्ट करने के लिये जो कानून बनाय गया वह अच्छी तरह अमल में न लाये जाने के कारण असंतोष सूचक एक प्रस्ताव किया । प्रस्ताव का श्रीमती लक्ष्मी डेविड जी ने समर्थन किया । श्रीमती अम्बु स्वामीनाथन ने प्रस्ताव रखा कि सब लोगों को स्वदेशी आन्दोलन में सहायता करनी चाहिये । अन्त में सभा विसर्जित हुई ।

प्रस्ताव ।

१-(अ)-स्त्रियों के मताधिकार के बारे में और राष्ट्रीय और भारत-शासन सभा में स्त्रियों के प्रतिनिधित्व के बारे में लोथियन कमेटी ने जो सिफारिशें की-हैं वे अखिल भारत महिला सभा, भरतीय महिला संघ, जातीय महिला संघ जैसे देश के संगठित स्त्री-प्रातिनिधि संघों के उद्देश्यों के बिलकुल अनुकूल नहीं है । इस पर यह सभा अपना खेद प्रकट करती है ।

(आ)—वय मताधिकार (एडल्ट फ्रैंचाइज़) के बिल और किसी पद्धति से भारतीय स्त्रियों को पुरुषों के समान राजकीय अधिकार नहीं मिल सकते । इस लिये यह सभा पिछली सभा के प्रस्ताव को फिर से दुहराती है ।

(इ) यह सभा स्त्रियों और पुरुषों के लिये पृथक निर्वाचन अथवा-साम्प्रदायिक-निर्वाचनाधिकार या किसी-भी समुदाय विशेष या सम्प्रदाय के लिये कौंसिल या एसेम्बिली में जगह सुरक्षित रखने के प्रस्ताव का घोर विरोध करती है, क्योंकि न तो इससे देश की भिन्न जाति यों-उपजातियों में एकता पैदा हो सकती है, न जनता में जातीयता के भावों की वृद्धि ही हो सकती है ।

(२) अ—यह सभा जिनेवा में होनेवाले अन्तर्राष्ट्रीय मजदूर-सम्मेलन के इस निश्चय का कि, हिन्दुस्तान के बच्चे १० साल की उम्र के बाद साधारण छोटे मोटे धंधों में नौकरी कर सकते हैं घोर विरोध करती है । खास कर ऐसी होलत में जब कि यूरोप में लड़कों की उम्र का लिहाज १४ साल रखा गया है ।

(आ)—यह सभा सरकार से अनुरोध करती है कि-वह सिफ़ारश करे कि ऐसे छोटे मोटे धंधों में प्रवेश करने के लिये हिन्दुस्तान और यूरोप में लड़कों की उम्र में फर्क न रखा जाय या कम से कम हिन्दुस्तानी बच्चों की उम्र की मियाद १२ साल कर दी जाय।

(३)-प्रांतीय सरकार ने शिक्षा-विभाग महिला डाइरेक्टर के पद को पांच साल तक के लिये हटा दिया है, इस का यह सभा घोर विरोध करती है!

(आ) और सरकार से अनुरोध करती है कि वह बालिकाओं की शिक्षा की प्रधानता को दृष्टि में रखकर शीघ्रातिशीघ्र उस पद को फिरसे जारी करदे।

(४) अ—यह सभा सरकार के "वेश्या कानून", का समर्थन करती है और सरकार तथा जनता से निवदेन करती है कि वह मद्रास के लिये एक संरक्षणालय बनवाने में सहायता दे।

(आ)—यह सभा अधिकारियों से अनुरोध करती है कि वे वेश्या-कनून की धारा को भी-अमल में लावें जिसमें छोटी लड़कियों की रक्षा का जिक्र है।

५ यह सभा-जनता से और खास कर स्त्रियों से अनुरोध करती है कि वे-स्वदेशी वस्तुओं का ही इस्तेमाल करें।

TAMIL

ஸ்திரீதர்மம்: தமிழ்ப்பாகம்

---:o:---

இந்திய மாதர் சங்கத்தின் நோக்கங்கள்

1. இந்தியாவின் மக்களாயிருப்பதின் பொறுப்புகளை ஸ்திரீகளுக்கு உணர்த்துவது.

2. எல்லாச் சிறுவர்களுக்கும், சிறுமிகளுக்கும், கட்டாய ஆரம்பப்படிப்பு மூலமாய்க் கல்வி பெறும் பாத்யம் உண்டாக்குவது. (மதத்தைப்பற்றியும் படிப்பில் போதனை செய்யவேண்டும்.)

3. பால்ய விவாஹத்தை நிறுத்துவதும்; கலியாணமான பெண்கள் 16-வயதுக்கு முன் புருஷர்களுடன் வஸிப்பதைத் தடுப்பதும்.

4. முனிஸிபல் சபைகளுக்கும், சட்ட சபைகளுக்கும் ஓட்செய்யும் பாத்தியம் புருஷர்களுக்கிருப்பது போல ஸ்திரீகளுக்கும் கிடைக்கும்படி செய்வித்தல்.

5. முனிஸிபாலிடிகளிலும் தாலுகா போர்ட்டுகளிலும், லோகல் போர்ட்டுகளிலும், மாகாணச் சட்ட சபைகளிலும், இந்தியச் சட்ட சபையிலும், ஸ்திரீகளுக்குப் போதுமான பிரதிநிதிகள் பெறுதல்.

6. ஸ்திரீகள் ராஜாங்க சபை (Council of State) அங்கத்தினரைத் தேர்ந்தெடுப்பதற்கும், ராஜாங்க சபை அங்கத்தினராயிருப்பதற்கும் உரிமையை அடைதல்.

7. பாத்யதைகளிலும், முன்னேற்றத்திற்கு வேண்டிய மார்க்கங்களிலும் ஸ்திரீகளுக்கும், புருஷர்களுக்கும் ஸரிஸமத்துவத்தை நிலை நிறுத்தல்.

8. மனைவிகளாயும் தாய்மாராயும், இனிமேல் இந்தியாவை அரசாளப் போகும் இந்தியரை ஸன்மார்க்கத்தில் வளர்க்கும் கடமை ஸ்திரீகளுடையதாகையால் இந்தியா தேசத்தின் முன்னேற்றம் ஸ்திரீகளின் முயற்சியால்தான் நிறைவேறும் என்பதை ஸ்திரீகளை உணரச் செய்வது.

9. தங்களுடைய ஆத்ம அபிவிருத்திக்காகவும், படிப்புக்காகவும் மற்றும் பிறருக்கு ஸேவை செய்வதற்காகவும் ஸ்திரீகளை ஸங்கங்களாகச் சேர்ப்பது.

மெம்பராதல்

மேற்படி கொள்கைகளையும் இந்த சங்கத்தின் அமைப்பையும் அங்கீகரிப்பவர்கள் அங்கத்தினராக ஆகலாம். இந்தக் கொள்கைகளையுடைய ஸ்திரீகளின் கூட்டங்களை இந்திய மாதரின் சங்கத்துடன் கிளைச்சங்கங்களாகச் சேர்த்துக் கொள்ளலாம்.

சங்கத்தின் அமைப்பு

இந்த சங்கத்திற்கு, ஒரு தலைமை ஆபீஸ், எழும்பூரில் பாந்தியன் கார்டன்ஸ் என்ற இடத்தில் இருக்கிறது. 1917-ஆம் வருஷம் மே மீ 8-ஆம் உ இந்த சங்கம் ஸ்தாபிக்கப்பட்டது. அன்று முதல் மிகவும் விமர்சையாய் வளர்ந்து கொண்டு வருகிறது. இப்பொழுது 72 கிளைச் சங்கங்களும், 24 வேலை செய்யுமிடங்களும், 4000 மெம்பர்களும் இருக்கின்றனர்.

கிளைச் சங்கங்கள் கூடியவரை அநேக ஸ்தலங்களில் ஸ்தாபிக்கப்பட்டு வருகின்றன. இந்த கிளைச்சங்கங்கள் அங்கங்குள்ள ஓர் காரியதரிசியால் நடத்தப்படும்.

ராஜீய விஷயங்களில் இச்சங்கம் சட்டசபை மூலமாய்ச் சீர்திருத்தங்களுக்காக வேலை செய்யும். இந்தச் சங்கத்தின் நோக்கங்களும் போக்குகளும் வேலைகளும் மத அனுஸரணையுடன் நடத்தப்படும். ஆனால் மதப்பிரிவுகளில் த்வேஷம் கிடையாது.

இந்திய மாதர் சங்கம்.

நிர்வாஹிகள்—1932—1933.

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நிர்வாஹ ஸபை

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மிஸிஸ். என். வி. ராகவன்
மிஸிஸ். ராமசாமி சிவன், சென்னை.

போதன நிர்வாக ஸபை

எல்லாக் கிளைகளின் காரியதரிசிகள்.

ஸங்கத்தின் பத்திரிகை

'ஸ்திரீ தர்மம்'

பத்திராதிபர் : டாக்டர் (மிஸிஸ்) முத்து லக்ஷ்மி ரெட்டி
உதவி பத்திராதிபர் : ஸ்ரீமதி ஜி. விசாலாக்ஷி
தலைமை ஆபீஸ் : பாந்தியன் கார்டன்ஸ், எக்மோர், சென்னை.

இந்திய மாதர் ஸங்கம் மெம்பராவதற்கு வருஷச்சந்தா குறைந்தது		ரூ.	1	0	0
ஸ்திரீ தர்மம் மெம்பர்களுக்கு	,,	,,	3	0	0
மற்றவர்களுக்கு	,,	,,	5	0	0
தமிழ்பாக மட்டும்	,,	,,	1	0	0

மெம்பர் அல்லது ஸ்திரீதர்மச்சந்தாதார் ஆக விரும்புபவர், அடியிற்கண்ட விலாசத்துக்கு எழுதவும்:—

ஸெக்ரிடேரி,
மாதர் இந்திய ஸங்கம்,
பாந்தியன் கார்டன்,
எழும்பூர், மதராஸ்.

திருவல்லிக்கேணியில் மாதர் பொதுக்கூட்டம்.

நமது சங்கத்தின் ஆதரவில், சென்ற ஜுலை மீ 1உ யன்று, திருவல்லிக்கேணி "கெல்லட் ஹா"லில் ஸ்திரீகளின் கூட்டமொன்று நடைபெற்றது. அதில் டாக்டர் முத்துலக்ஷ்மி ரெட்டி அவர்களும், அம்மு ஸ்வாமிநாதன், மாலதி பட்வர்த்தன், G. விசாலாக்ஷி, ஸ்ரீமதி ராமஸ்வாமி சிவன் முதலியவர்களும் விவரங்களைத் துலக்கிப்பேசினர். அடியிற்கண்ட தீர்மானங்கள் நிறைவேறின.

ஒரு குடும்பத்தின் காரியங்கள் எப்படி ஸ்திரீகளது ஒத்துழைப்பின்றிச் சீர்பெறாதோ, அவ்வாறேதான் நாட்டுக்குடும்பத்திலும். இதை முன்பே விவரித்திருக்கிறோம். வாழ்க்கை ஸம்பந்தமாய்த் தெளிவுபெறுவதற்கு அனுபவம் வேண்டுமேயன்றி பள்ளிக்கூடக்கல்விமட்டும் தகுதிதராது. அப்படிப்புள்ளவர் இத்தகுதியற்றிருக்கலாம் என்றும், படிப்பற்றவர் இத்தகுதி உடையவராயிருக்கலாம் என்றும் லோதியன் கமிட்டியார் ஒத்துக்கொள்ளுகிறார்கள். ஆகவே தன்வயது வந்தவர் யாவருக்கும் வோட்டுரிமை கொடுப்பதே உத்தமநீதி என்று மாதர் ஸங்கங்கள் யாவும் ஆதிமுதல் கூறுகின்றன. இதற்கெதிரில் லோதியன் கமிட்டியார் சொல்லும் ஆக்ஷேபணை, (1) திடீரென்று கணக்கற்ற ஜனங்களுக்கு இத்தகுதி கொடுக்கக் கூடாது. (2) அத்தனை வோட்டர்களுக்கு வேண்டிய ரிஜிஸ்டர்கள் தயார் செய்யவும், வோட் எடுக்கவும் வேண்டிய சிப்பந்தியும், செலவுக்குப்பணமும் கவர்ன்மெண்டாரிடம் இல்லை. (3) பத்திரிகைகள் கூடப் படித்துத் தெரிந்துகொள்ள முடியாத கணக்கற்ற வோட்டர்களுக்கு அரசியல் விஷயங்களை எலெக்ஷனுக்கு நிற்பவர் கற்பிப்பதும் கடினம். இந்தக்காரணங்களால், லோதியன் கமிட்டியார், வோட்டர்களது லக்கத்தை மிதமாக வைக்கவேண்டுமென்கிறார்கள். அப்படிப் பலரைக் கழித்துத்தள்ளுவதற்காக இவ்வோட்டுரிமை ரீதிகள் ஏற்படுத்தியிருக்கிறார்கள். இவைகளின் குறைகளை முன்னமேயே ஸ்திரீதாமத்தில் விவரித்திருக்கிறோம். அடியில் கண்ட முதல் தீர்மானங்கள் இவ்விஷயத்தில் நமது முந்திய நிலையைத் திரும்ப வற்புறுத்துகின்றன—

மற்ற தீர்மானங்களின் விஷயங்களும் முன் விவரித்திருக்கிறோம்.

தீர்மானங்களாவன:—

1 (a) ஸ்திரீகளது வோட்டுரிமை, மாகாண சட்டஸபையிலும், டெல்லி சட்டஸபையிலும் ஸ்திரீகளின் பிரதிநிதிகள் இவ்விஷயங்களில் லோதியன் கமிட்டி சிபார்சு செய்திருக்கும் ஏற்பாடுகள் மாதர் பிரதிநிதி ஸங்கங்களாகிய அகில இந்திய மாதர் மஹாநாடு, மாதர் இந்திய ஸங்கம், இந்தியமாதர் நாஷனல் கவுன்ஸில் முதலிய ஸங்கங்கள் வெளியிட்ட அபிப்ராயங்களுக்கு ஒத்திருக்கவில்லை என்பதை இக்கூட்டம் வருத்தத்துடன் கவனிக்கிறது.

(b) இந்தக் கூட்டம், மாதர் வோட்டுரிமை விஷயமாய் "அதாவது தன் வயதுவந்தவர் யாவர்க்கும் வோட்டுரிமை வேண்டும்" என்று முன் செய்த தீர்மானத்தை மறுபடி வற்புறுத்தி உரைக்கிறது. ஏனெனில் அதைவிட வேறொரு முறையும் ஆண்மக்களுக்கு ஸமத்வத்தையும், ஸம அரசியல் பாத்யங்களையும் மாதருக்கு அளிக்கின்றது.

(c) ஸ்திரீகளுக்காவது, ஆண்மக்களுக்காவது, தனித்த ஸமூக எலக்ட்ரேட்டுகள் ஏற்படுத்துவதையும், சில சமூக பிரிவினருக்கும், அக்கரையுடையவருக்கும் சட்டசபைகளில் தனியாக வேறு சில ஸ்தானங்கள் ஏற்படுத்துவதையும், இந்த கூட்டம் வலிமையுடன் எதிர்க்கிறது. ஏனெனில் ஏற்கெனவே பற்பல சிறு பிரிவினரும், ஜாதியரும், மதஸ்தருமாய்ப் பிரிந்திருக்கும் இந்நாட்டில் அம்முறை, ஒற்றுமையையும், நாம் ஒரே நாட்டார் என்ற உணர்ச்சியையும் வளரச்செய்யாது.

II (a) ஜெனிவா நகரத்தில் நடந்த அகில நாட்டார் தொழிலாளர் மஹாநாட்டில், "கைத்தொழிலில்லா" வேலைகளில் அமரும் குழந்தைகளுக்குக் குறைந்த வயதை, ஐரோப்பிய குழந்தைகளுக்கு 14 ஆகத் தீர்மானித்திருக்க, இந்தியக் குழந்தைகளுக்குமட்டும் 10 ஆக ஏற்படுத்திச் சட்டம் தயார் செய்வதை வலிமையுடன் ஆக்ஷேபிக்கிறது.

(b) இந்தியக் குழந்தைகளுக்கும் அதே வயதாவது, அல்லது 12 வயதாவது, கைத்தொழிலற்ற வேலைகளில் அமர்வதற்குக் குறைந்த வயதாக ஏற்படுத்த சிபார்சு செய்யும்படி இக்கூட்டம் இந்தியா கவர்ன்மெண்டைக் கேட்டுக்கொள்ளுகிறது.

III (a) ஸ்திரீகளது கல்வி விஷயமாய் கவர்ன்மெண்டார் செலவைச் சுருக்கி, ஸ்திரீகள் கல்வி டைரக்ட்ரேஸ் உத்யோகத்தை 5 வருஷத்துக்கு நிறுத்தி வைத்திருப்பதைப்பற்றி இக்கூட்டம் வலிமையுடன் ஆக்ஷேபிக்கிறது.

(b) இந்நாட்டில் பெண்கள் கல்வி அபிவிருத்தியின் அவசியத்தை நோக்கி, ஷை தீர்மானத்தை கவர்ன்மெண்டார் மாற்றி ஷை உத்யோகத்தை மறுபடி ஏற்படுத்தும்படி இக்கூட்டம் கேட்டுக்கொள்ளுகிறது.

IV (a) வியபிசாரி ஸ்தலங்கள் மூடுவதற்குள்ள சட்டத்தை அமுலுக்குக் கொண்டு வந்ததற்காக இக்கூட்டம் த்ருப்தி கூறுகிறதுடன், விரைவில் "விடுவித்தவரைக் காப்பாற்றும் ஸ்தலம்" மதராஸில் ஏற்படுத்துவதற்கு, உதாரமாய் கவர்ன்மெண்டாரும், பொது ஜன ஸமூஹத்தோரும் பொருளுதவி செய்யும்படி இக்கூட்டம் கேட்டுக்கொள்ளுகிறது.

(b) மைனர் பெண்களை விடுவித்து அவர்களைக் காப்பாற்றும் விஷயமாய் ஷை சட்டத்திலுள்ள பிரிவை உடனே அமுலுக்குக் கொண்டுவரும்படி அதிகாரிகளை இக்கூட்டம் வற்புறுத்திக் கேட்டுக்கொள்ளுகிறது.

(c) பொதுவாய் யாவரையும், விசேஷமாய் ஸ்திரீகளையும் ஸ்வதேசி ஸாமான்களையே உபயோகப்படுத்தும்படியும், ஸ்வதேசி இயக்கத்தைப்பரப்பும்படியும் கேட்டுக்கொள்ளுகிறது.

நமது குடியேற்ற நாடுகள்.

1. நமது குடியேற்ற நாடுகளின் நிலைமையையும், இங்கிலாந்தின் குடியேற்ற நாடுகளின் நிலைமையையும் பற்றிச் சிறிது யோசிப்போம். இங்கிலாந்து ஒரு சிறு தீவு. அளவில் நமது சென்னை ராஜதானிக்கு ஸமம். அதில் ஜனத்தொகை அதிகமானதாலும், மதபேதத்தை ஒட்டியும், பொருள் தேடியும், அதின் ஜனங்கள் பலர் அமெரிக்காவிலும், தென் ஆபிரிக்காவிலும், ஆஸ்டரேலியாவிலும் குடியேறினர். தாய்நாடு அவர்களை மிக ஆதரித்துக் காப்பாற்றியது. தனது கப்பற்படைகளாலும், போர்வீரராலும், இராஜ்யதந்திரத்தாலும், அவை யாவையும் தன் குழந்தைகள்போல் காப்பாற்றியது. அவையும் முதலில் குழந்தைகள்போல் தாய்க்கு அடங்கி வஸித்தன. தாய்நாடு தமக்கு இஷ்டமின்றி வரிபோட்டதற்காக, தாய்நாட்டுடன் போர்புரிந்து முதலில் அமெரிக்க ஐக்ய மாகாணம் வேறாயிற்று. பிறகு கனடா, தென் ஆபிரிகா, ஆஸ்ட்ரேலியா இவையாவும், குடியேற்ற நாடுகளாய் விரிந்தன. பிறகு அவை "நாங்கள் எங்கள் காரியங்களைப் பார்த்துக் கொள்ளுகிறோம். தற்காப்புக்கு வேண்டிய போர்ப்படைகளையும் வரவர உண்டாக்கிக் கொள்ளுகிறோம். தாய்நாடும், நாங்களும் ஸ்வய இச்சையாய்ச் சேர்ந்திருக்கும் பங்காளிகள் போல வஸிப்போம்" என்றன. அவையும் பிரிந்து போகக்கூடாதே என்று, இங்கிலாந்து ஸம்மதித்தது. இவை ஸ்வய ஆட்சி நாடுகள் என்றும், தம் இஷ்டப்படி சேர்ந்திருக்கவோ, பிரிந்துபோகவோ அவைகளுக்கு பாத்தியமுண்டு என்றும், ஸமஸ்தானம் அவைகளுக்கு அளித்து "ஸ்டாட்யூட் ஆவ் வெஸ்ட் மின்ஸ்டர்" (Statute of West Minster) என்ற சட்டம் இங்கிலாந்தில் சென்ற வருஷம் அமைக்கப்பட்டது. வியாபாரம், பொருள் அபிவிருத்தி முதலிய விஷயமாய் வருஷாவருஷம் யாவரும் ஸம பதவியில் கூடி யோசிக்கின்றனர். அவ்விதக் கூட்டமே நிகழும் அட்டாவா கான்பெரென்ஸாம்.

2. இந்தியாவிலிருந்தும் அதுபோலவே பலர் வெளிநாடுகளில் குடியேறினர். இங்கிலாந்தின் குடியேற்றம், மிகுதியாய நூறுவருஷத்திற்குள். இந்தியர் வெளிநாடுகளில் குடியேறியது ஆயிரக்கணக்கான வருஷங்களாய் நடக்கிறது. நமக்குத் தென்கிழக்கில் உள்ள ஜாவா, போர்னியோ முதலிய தீவுகளில் குடியிருப்பவர் இந்தியரது கொள்கைகள், வழக்கங்களுள்ளவரே. சயாம் என்ற தேசத்திலிருப்பவரும் அவ்வாறே. சில நாளுக்குமுன், அந்த இடங்களிலெல்லாம், நமது கவி டாகூர், சில நண்பருடன் யாத்திரை செய்தார். அவருடன் சென்ற நண்பர் ஒருவர், 'முற்காலத்தில் நம் நாட்டார் மற்ற நாடுகளில் சென்று அங்கு கொண்ட வெற்றி யாதெனில், அங்குள்ள ஜனங்களுடன் ஒன்றாகச்சேர்ந்து அவர்களது நாகரிகத்தையும், ஜீவனத்தின் மெய் நோக்கம் யாது என்ற உணர்ச்சியையும், வழக்கங்களையும் இந்தியரைப்போல ஆக்கியதே" என்று விவரிக்கிறார்.

சீனா, ஜப்பான் முதலிய நாடுகளிலும் இந்தியா இவ்வாறு ஜனங்களை ஆத்ம உணர்ச்சியில் ஆட்கொண்டு மாற்றியது.

3. பிற்காலத்திலும் இந்தியாவிலிருந்து தென் ஆபிரிக்கா, மலைய தீவுகள், பிஜிதீவு, ஸிலோன் முதலிய இடங்களுக்குப் பல இந்தியர் போயிருக்கிறார்கள். பலர் அங்கு வியாபாரத்துக்காகச் சென்றனர். பின்பு, பலர் அங்குக் குடிவந்திருக்கும் ஆங்கிலரது 'டீ, ரப்பர்' முதலிய தோட்டங்களில் வேலைசெய்யும் கூலிகளாகச் சென்றனர். அந்த நாடுகளிலுள்ள ஆங்கிலரைவிட இந்தியரே அதிகம். ஆகவே ஆங்கிலரைவிட, அந்த நாட்டில் இந்தியருக்கே வாழும் உரிமை அதிகம். அவை இந்தியரது குடியேற்ற நாடுகள் எனவே சொல்லலாம்.

இருந்தும் ஆங்காங்கு இந்தியர் படும் துயரம் தாய் நாட்டுக்கு வெட்கமும் அழுகையும் விளைவிக்கக்கூடியதாயிருக்கிறது. ஆங்காங்கு உள்ள ஆங்கிலர், அந்த நாடு தம் நாடு என்றும், இந்தியர் ஸம அந்தஸ்துக்குத் தகுந்தவரில்லை யென்றும், அவர்கள் மறுபடி இந்தியாவுக்குப் போகவேண்டுமென்றும் வற்புறுத்துகின்றனர். அவர்களுக்கும், நமக்கும் ஸம அரசராகிய இங்கிலாந்துக்கு இவ்விஷயத்தை முறையிட்டதில், குடியேற்ற நாடுகளில் ஆங்கிலர் தம் இஷ்டப்படி செய்வதைத் தடுக்க முடியாதென்றனர். இங்கிலாந்திலிருந்து ஆங்காங்குக் குடியேறியவர் ஆங்காங்கு அரசராயிருக்கின்றனர். இந்தியர் ஆங்காங்குக் கீழ் ஜாதியர்போல் விலக்கித் தள்ளப்படுகிறார்கள். தாய் நாடாகிய இந்தியா அவர்களுக்கு ஓர் உதவியும் செய்ய முடியவில்லை. இந்தியா தனது குறைகளையே தீர்த்துக்கொள்ள முடியவில்லை, ஆயிரக்கணக்கான அவள் குழந்தைகள், மலைபதீவுகள், பிஜி, தென் ஆபிரிக்கா முதலிய இடங்களிலிருந்து, வயது பூராவும் அங்கு உழைத்து, முடிவு காலத்தில் சக்தியற்றுத் திரும்ப ஊருக்கு அனுப்பப்படுகிறார்கள். இங்குவந்து அவர் படும் துயரம் கணக்கில்லை. இதைக்கண்டு, அந்தந்த நாட்டிலுள்ள இந்தியர், தென் அமெரிக்காவில் 'ப்ரேஸில்' தேசத்துக்கோ, கையானா தேசத்துக்கோ போய் உயிர் பிழைக்கத் தயாராயிருக்கிறார்கள்.

4. இந்தியரை, ஐரோப்பியர் வெறுக்குமாறு இந்தியா செய்யும் பிழை என்ன? செட்டாக வசிக்கிறார்கள். குறைந்த சம்பளமே போதுமென்கிறார்கள். ஸாதுக்களாய், எது செய்தாலும் பொறுக்கிறார்கள். சரீர சிரமத்துக்குச் சிறிதும் பயப்படுவதில்லை. ஆகவே, இவர்களுக்கெதிரில் தொழிலாவது, வியாபாரமாவது செய்து லாபமடைவது ஐரோப்பியருக்கு முடியாமல் போகிறது. ஆகவே ஐரோப்பியர், இந்தியரை நோக்கி, "சொத்து, ராஜ்ய உரிமை ஒன்றுமின்றிக் கூலி வேலைக்காரனாகமட்டும் இரு; அல்லது எங்கள் நாகரிகத்தைக் கைப்பற்றி எங்களைப்போல் இரு, இல்லாவிடின் ஊருக்குப் போ" என்கிறார்கள்.

5. ஆயினும் நம்பிக்கையும், தைரியமும், பொறுமையும், ஒற்றுமையும், ஆத்ம நிலையைவிட்டு அணுகாமையும் வேண்டும். அரிச்சந்திரனுக்கு விடிந்த

காலம் நமக்கும் விடியும். நமது கஷ்டத்துக்கு பிறரைப் பழிப்பது இந்தியர் முறையல்ல. நம் நாட்டோரும், அயல் நாடுகளிலிருக்கும் இந்தியரும், மெய் வெற்றி பெறும் வழிகள் நம் கையிலேயே உள. இந்தியரது செல்வம், ஆத்ம குணங்களே. அவைகளால் எதிரிகளையும் ஆட்கொண்டு அடிமையாக்குவதே இந்தியர் அடைய வேண்டிய வெற்றி. நமது மஹாத்மா காந்திஜி இவ்விதம் பொறுமை, பயமின்மை, ஒற்றுமை, எதிரிகளிடமும் அன்பு இக்குணங்களாலேயே முன் தென் ஆபிரிகாவிலும், தற்காலம் இந்தியாவிலும் வெற்றிக்கு வழிகாட்டுகின்றனர். இது நமது ருஷிகள் நமக்குக் காட்டிய வழி. இவ்வழி செல்பவர் மூவுலகும் தம்மை எதிர்த்தாலும் சிறிதும் பயமடையார். வழியிலிருந்து அணுவும் விலகார். இவரது பலம், உள்ளத்தின் தூய்மையும், யாவரிடமும் அன்பும், ஈசன் அருளும், பயமின்மையுமே. இக்குணங்களால், அவர்கள் எங்குச் சென்றாலும் தீபங்கள்போல் ஆங்காங்கு ஆத்ம ஒளி கொடுத்து, அந்தந்த நாட்டார் உள்ளத்தை ஆட்கொள்வாராக.

நம் குடியேற்ற நாட்டிலுள்ளவரது வருத்தங்களையும், விசேஷமாய் ஸ்திரீகளது நிலைமையையும், நேரில் தெரிந்து தாய் நாட்டில் யாவரிடமும் அறிவித்து யாவரும் ஒரு மனமொற்று முயல வேண்டுமென்பது நமது பிரார்த்தனை. நமது தாய், ஆங்காங்குள்ளவரை அந்தந்த ஊர் விஷயங்களை எழுதி நம்முடன் கலந்து யோசனை செய்யும்படி செய்வாளாக.

நில்லாது போருள் உற்பத்தி செய்து யாவருக்கும் செல்வம் கோடுக்கும் தேசம்.

ஸோவியட் யூனியன்.

சென்ற மாதத்தில் ஸோவியட் யூனியன் தேசத்தில் யாத்திரை செய்து திரும்பி வந்த லார்ட் பாஸ்பீல்டு என்ற ஆங்கில பிரபு, சொல்வதாவது:—“தற்காலத்தில் அகில நாட்டையும் விட, ஸோவியட் நாட்டில் ஸந்தோஷமும், உத்ஸாகமும் ஜனங்கள் மனதில் உள. கவர்ன்மெண்டாரிடம் மட்டுமல்ல, பட்டணங்களிலுள்ள எல்லா ஜனங்களிலுமே, அபார சுறுசுறுப்பு உளது. யாவரும், தமது லக்ஷ்யத்திலும், வழிகளிலும் ஒரே மனமாய் ஒத்துழைப்பது எங்களை வியக்கச்செய்தது. கைத்தொழில்களில் மட்டுமல்ல, அகிலருக்கும் கல்வி பரப்புவதிலும் அற்புத முன்னேற்றமிருக்கிறது.

பொருள் அபிவிருத்தி தடைப்படாமல் விரைவாய் விரிந்து வருவதும், வேலையின்றித் திண்டாடுதல் என்பது ஓரிடமும் சிறிதும் காணாததுமான தேசம் உலகில் இஃது ஒன்றே.” அந்த தேசத்தில் மட்டும் இவ்வாறு ஏழைகள் முன்னேறுவதற்குக் காரணத்தை முந்திய பகுதிகளில் விவரித்திருக்கிறோம்.

அயர்லாந்தும் இந்தியாவும்.

அயர்லாந்தில் சில மாதங்களுக்கு முன் டெவேலரா என்பவர் ப்ரஸி டெண்டாக (நாட்டுத்தலைவராக)த் தேர்ந்தெடுக்கப்பட்டது முதல், அந்நாடு இங்கிலாந்தை விட்டு விலகிவருகிறது.

முன் அயர்லாந்து, இங்கிலாந்து, ஸ்காட்லாண்டு ஆக மூன்றும் சேர்ந்து ஒரே ராஜ்யமாயிருந்தன. ஆனால் அயர்லாந்து ஜனங்கள், தமது நாகரிகம் பாஷை, வழக்கங்கள், நோக்கங்கள், யாவும் வேறு என்றும், ஆகவே இங்கிலீஷ் குடியேற்றநாடுகளுக்கு ஸமமாக, அயர்லாந்தை வேறு கவர்ன்மெண்டாக்க வேண்டு மென்றும் வெகு வருஷங்களாய்த் தகரார் செய்தனர். மஹாயுத்தத்தின் பிறகு, இவ்வேண்டுகோள் ஒருவாறு அளிக்கப்பட்டது. ஆனால் அயர்லாந்தின் வடபாக மாகிய "அல்ஸ்டர்" மாகாணத்தை வேறாகப்பிரித்தும், அயர்லாந்து பார்லிமெண்டு இங்கிலாந்து அரசருக்குக் குடியே என்று ஸத்யம் செய்யவேண்டுமென்றும், முன் இங்கிலீஷ் பிரபுக்களுக்கு அயர்லாந்திலுள்ள நிலங்களின் விலைக்காக வருஷா வருஷம் அயர்லாந்து இங்கிலாந்துக்கு "நிலவிலைத்தொகை" கொடுக்கவேண்டுமென்றும் சில ஒப்பந்தங்கள் செய்து, அயர்லாந்துக்கு ஸுயராஜ்யமளிக்கப்பட்டது. இது வரை அயர்லாந்துக்கு பிரஸிடெண்டாயிருந்த "காஸ்க்ரேவ்" என்பவர் இதற் கெல்லாம் இணங்கி நடந்துவந்தார்.

"டெவெலெரா" வந்ததும், "இவை ஒன்றையாவது ஒப்ப முடியாது. எமது ராஜ்யம் எம்முடையதே. நாங்கள் உங்கள் அரசருக்குக் குடிகள் என்று சத்தியஞ் செய்வதேன்? எங்கள் நிலத்துக்கு உங்களுக்கு விலை கொடுப்பதேன்? எங்கள் நாட்டை நீங்கள் எப்படி இரண்டாகப் பிரிப்பது" என்று அனைத் தையும் மறுத்தார்.

இஃது இங்கிலாந்துக்குப் பெரும் கஷ்டமாயிற்று. மிகுந்த நஷ்டம். அதி காரக் குறைவு. என்ன செய்வது? போர் புரிவதில் பயனில்லை. மனமுமில்லை. அது ஸ்வாதீனநாடு. ஆகவே வழக்கை "மத்யஸ்தத்துக்கு விடுவோ" மென்றனர். அதற்கு 'டெவலெரா', "சரிதான். ஆனால் நாங்களும், குடியேற்ற நாடுகளும் மட்டும் மத்தியஸ்தமாயிருந்தால் உட்படமாட்டோம். நீங்கள் யாவரும் ஒரு கக்ஷி. அன்னிய நாட்டார் வேண்டுமாயின் மத்யஸ்தம் செய்யட்டும்" என்றார். இங்கிலாந்துக்கு இதிலும் ஸம்மதமில்லை. வருஷாவருஷம் வரவேண்டிய பணம் நின்றுவிட்டது. என்ன செய்வது! அயர்லாந்திலிருந்து இங்கிலாந்துக்கு இறக்கு மதியாகும் பொருள்கள்மீது ஓர் இறக்குமதி வரிபோட்டுத் தொகையை வஸூலிக் கத் தீர்மானித்திருக்கிறது. ஆனால் இந்த வரியால் வரும் பணத்தைக் கொடுப்பவர் யார்? அப்பொருள்களை இங்கிலாந்தில் வாங்கும் இங்கிலீஷ் ஜனங்களே! ஆகவே அயர்லாந்து தம்மை நிராகரித்தால், தம் நாட்டாரிடம் பணம் வசூலிப்பதைத்தவிர வேறு வழி இங்கிலாந்துக்கு இல்லை! மன்னுடி ஸ்வாதீனம்பெற்ற அயர்லாந்தின் வலிமை இப்படி ஆயிற்று. இஃது இப்படியிருக்க, இந்தியாவின் நிலையைக் கவனிப்

போம். மஹாயுத்தத்தில் இந்தியசேனைகள் ஐரோப்பாவில் போய் யுத்தம்செய்தன. இவ்விஷயமாய் இங்கிலாந்துக்கும், இந்தியாவுக்கும் செலவுப்பொறுப்பு எவ்வளவு என்ற விஷயம் சுமார் 12 வருஷமாய்த் தகராறிலிருந்தது. ஆனால் அதின் விவரங்களைப்பற்றி டெல்லி சட்டஸபையில் நமது பிரதிநிதிகள் பலதடவை கேட்டும், கவர்ன்மெண்டார் தகுந்த விபரமான பதில் கொடுக்கவில்லை. "இப்பொழுது, இந்தி பிரதிநிதிகள் யாவரும் அற்ற பிரிடிஷ் பார்லிமெண்டு, இந்தியர் யுத்தத்தில் செய்த உதவியைப் புகழ்ந்துவிட்டு இந்தியாவின் வரி வரும்படிகளிலிருந்து இங்கிலாந்துக்கு, முன்கொடுத்த 10 கோடி பவுனுடன், உபரி ஒருகோடியே முப்பது லக்ஷம் பவுன் கொடுக்கவேண்டுமென்றும்; இந்தியாமீது பிரிட்டனுக்குள்ள தகரார்களை ஒரு ஆஸ்ட்ரேலிய வக்கீல் தலைமை வஹிக்கும் ஒரு கமிட்டி மத்யஸதம் செய்து தீர்க்கும்படிக்கும் தீர்மானித்தது. ஐரிஷ்காரர் ஆஸ்ட்ரேலியாவில் குடியேறக்கூடாது என்ற தடை கிடையாது. இந்தியர் குடியேறக்கூடாது என்ற தடை உண்டு. இருந்தும் 'டெவெலெரா' குடியேற்ற நாட்டார் மத்தியஸ்தத்துக்கு ஒப்புக்கொள்ளவில்லை. நமது இந்திய கவர்ன்மெணடார் பூரண மனதுடன் ஒப்புக்கொண்டனர். லாஸான் கான்பெரென்ஸில் அகிலநாட்டு யுத்தக்கடன்களையும் ரத்து செய்ய முயற்சிக்கும்போது, இந்தியாவின் யுத்தக்கடன்மட்டும் ஏன் வற்புறுத்தப்படுகின்றது என்று நமக்குத்தோன்றுகிறது."

[பின்னுள்ளபாகம், "இந்தியன் ஸோஷல் ரிபார்மர்" என்ற பத்திரிகையின் மொழி பெயர்ப்பு.]

ஸ்வதேசி.

இங்கிலாந்தில் சக்ரவர்த்தினி முதல் கவர்ன்மெண்டார் யாவரும் அந்நாட்டிலுள்ள ஸ்வதேசி இயக்கத்தை எவ்வாறு ஆதரிக்கிறார்கள் என்று ஒருவர் பின் வருமாறு விவரிக்கிறார்.

"மஹாராணி அவர்கள் ஒரு ஷாப்புக்குள் போய் ஒவ்வொரு ஸாமான் வாங்கும்போதும் "இது இங்கிலாந்தில் உற்பத்தி செய்ததுதானா? பூராவும் இங்கிலாந்தில்தானா! அப்படியானால் கொடு. இல்லாவிடின் வேண்டாம்" என்கிறார்களாம். வெளியில் கூடியிருக்கும் ஜனங்களுக்கு இது ஒருவழி காட்டுவது போலிருக்கிறது."

இவ்வாறு நம் தேசத்திலும் ஏன் கவர்ன்மெண்டார் உதவி புரிவதில்லை. தனி ஸ்வதேசி இயக்கம் செய்பவரைத் தண்டனை செய்வதில்லை என்று சொல்வதே பெரிய உதவியாய் நாம் நினைக்கவேண்டியிருக்கிறது. ஆயினும் இதனால் ஜனங்கள் மீதுள்ள பொறுப்பு அதிகமே ஆகிறது. இதுவும் ஓர் உதவிதான்.

ஸ்வதேசி ஸாமான்கள் எங்கெங்கு உற்பத்தியாகின்றன, எதெது எங்கெங்குக் கிடைக்கும் என்று ஒரு "டைரக்டரி" பிரசுரம் செய்வதாயும், ஆங்காங்குள்ளவர் தயை செய்து ஆங்காங்குள்ள கைத்தொழில்களுக்கு, தமதுக்குத்தகவல்

கொடுக்கவேண்டுமென்றும், அகில இந்திய ஸ்வதேசி லீக் அறிவிக்கிறது. இவ்வுதவியும் நாம் யாவரும் கூடியமட்டும் செய்யவேண்டும்.

மாதர் கல்வி.

"பூனா இந்திய மாதர் யூனிவர்ஸிடியின்" பட்ட அளிப்புத் திருவிழாவில் (கான்வொகேஷனில்), ஸ்ரீ ராமானந்த சாடர்ஜீ செய்த பிரஸங்கம், நாம் யாவரும் கவனிக்கத்தக்கது. அதன் சுருக்கமாவது:—

இக்காலத்தில் கவர்ன்மெண்டு கலாசாலைகளிலும், மற்ற கலாசாலைகளிலும் உள்ள செலவில், கிட்டத்தட்ட அரைவாசிச் செலவில் இக்கலாசாலை நடப்பது யாவரும் மெச்சத்தக்கது. அதில் கல்வி கற்பிப்பவர் யாவரும், தன்னயமிழந்து மாதருக்குக் கல்வி பரப்புவதிலேயே ஈடுபட்டிருப்பதால் இது ஸாத்தியமாகிறது.

பற்பல தேசங்களிலும் உத்தமக்கல்வி முறை எது என்று அறியப் பலவாறு முயலுகிறார்கள். அம்முறைகளில் இந்தியாவில் முயலுபவருக்கு விசேஷமாய்ப் பலதடைகள் உள. கற்றபின் ஜீவனத்துக்கு வழிகள் மிகச் சிலவே. ஸர்க்கார் உத்தியோகம் ஒருவழிதான் யாவருக்கும் தெரிகிறது. ஆகவே ஸர்க்கார் இலாகா ஒப்புக்கொண்ட கலாசாலைகளிலேயே மாணாக்கர் யாவரும் சேருகிறார்கள். ஆகவே ஸர்க்கார் ஏற்படுத்திய ரீதியைத்தவிர, வேறு ரீதிகளில் கல்வி கற்பிக்க முயலும் கலாசாலைகள் விருத்திபெறுவது கடினமாகிறது.

சிலர், ஸ்திரீகளுக்குத் தற்கால மேனாட்டு நாகரிகம் கலந்த படிப்பு அவசியமில்லை என்கிறார்கள். ஆனால் "அறிவும்," "மனமுதிர்ச்சியும்" ஒரு நாட்டுக்குட்பட்டவையல்ல. காற்று, ஆகாசம், இவைபோல் ஞானமும் எங்கும் நிறைந்தது. எந்த நாட்டிலும் உளது. "குழந்தைகளிடமிருந்தும், கிளிப்பிள்ளையிடமிருந்தும் கூட அறிவுபெறுக" என்பது நமது நாட்டோர் கொள்கை. ஆகையால், இந்தியாவின் உத்தம தர்மத்தில் ஸ்திரமாய் நிலைகொண்டு, மற்ற நாட்டோரது நூல்களையும் முறைகளையும் மாதர் கற்றுக்கொள்வது அவசியம்.

பெண்களையும், வாலிபர்களையும் சேர்த்து ஒரே கல்விச்சாலையில் கற்பிப்பது கூடாதென்பது அநேகர் கருத்து. அப்படிச் சேர்த்துக் கற்பிப்பதில் பல நன்மைகளுண்டு. செலவும் குறைவு. ஆயினும் பெண்களுக்குக் கற்பிக்கவேண்டிய நூல்களும், முறைகளும், வேறுபடும். ஆகவே பெண்கள் கலாசாலைகள் வளருவது அவசியம்.

வரவர, நமது மாதருக்கு, ஆண்மக்களுக்கு ஸமமாக, நாட்டுக்குள்ளும், அகில உலகிலுமுள்ள வெளிநாடுகளிலும் பற்பல பொறுப்புகள் வளர்ந்து வருகின்றன. ஆயினும் குடும்பத்திலும், வீட்டிலுள்ளும் மாதர் செய்யவேண்டிய வேலை மிக முக்கியமானது. தன் குடும்பத்தையும், குழந்தைகளும் காத்து வளர்ப்பதில் உத்தம அனுபவமடைந்தே, நாட்டுக்குடும்பத்தையும், உலக குழந்தைகளை

யும் காப்பாற்றும் தாயாக வேண்டும். ஆகவே குடும்ப ரக்ஷிப்பு சாஸ்திரம், குழந்தைகளை வளர்த்தல் முதலிய சாஸ்திரங்கள் ஸ்திரீகள் விசேஷமாய்க் கற்றுக் கொள்ள வேண்டியவை. நாட்டுப் பொறுப்புகள் நாட்டுச் சிக்கனம், ஆரோக்ய முறை முதலியனவும் பெண்கள் கற்றுக்கொள்ளும் ரீதி வேறுனது. நாட்டில் யாவரும் பேசும் பாஷையிலேயே அகில கல்வியும் போதிப்பது அவசியம். அப்படி செய்தால்தான், இங்கிலீஷ், பிரெஞ்சு, ஜர்மன் முதலிய ஐரோப்பிய பாஷைகள் தற்காலம் அகில சாஸ்திரங்களையும் விவரிக்குமாறு விரிவு பெற்றிருக்கின்றன. அவ்வாறே நாம் பேசும் பாஷைகளும் விரிவு பெறவேண்டும். வரவா அவ்வித விவரிப்புள்ள புஸ்தகங்கள் நம் பாஷைகளில் பிரசுரமாகும். பற்பல பாஷைக ளிருப்பது, நாட்டில் ஒற்றுமைக்குத் தடையாகும் என்று சிலர் நினைப்பது ஸரி யல்ல. ஸ்விட்ஸர்லண்டு, ரஷியா, அமெரிக்கா ஐக்ய மாகாணங்கள், தென் ஆபிரிகா இவ்வெல்லாம் பற்பல பாஷைகளிருந்தும், நாட்டு ஐக்யம் குலையவில்லை. ஆயினும் நாட்டோர் யாவரும் பேசக்கூடிய ஒரு நாட்டு பாஷையையும், உலகத் தோர் யாவருடனும் ஒத்து வாழும்படி இங்கிலீஷ் பாஷையும் கற்றுக்கொள்வதும் அவசியம்.

சில வீட்டு மருந்துகள்.

(2) ஆமலகி-நெல்லிக்காய்.

சாப்பிடும் முறை:—அடிக்கடி கொடுப்பதற்கு, 10 தானிய எடை பொடி, தேனில் குழைத்து.

ஒரு முறைக்கு: 3 முதல் 1 தோலாவரை, போட்டு 16-ல் 1 பங்காக வற்றிய கஷாயத்தில், தேன் சேர்த்து.

உபயோகம்:—குளிர்ச்சி; ஜீரண அபிவிருத்தி; பலகாம்:

பித்த வியாதிகளில், மற்ற மருந்துகளுடன் அவைகளுக்கு வீர்யம் தர; கடுக்காய், தானிக்காயுடன் மூன்று தோஷஹாம்; ச்யவனப்ராசம் முதலியவற்றில் பலகரமாக; நீரிழிவு வியாதிகளுக்கு முக்கிய ஔஷதம்; பத்தியத்தில் மற்ற புளிப்பு சேர்க்க முடியாதபோது, மாதுளைப்பழச்சாருடன்; காமாலைக்கும் குணம் தரும்.

சமாசாரக் குறிப்புக்கள்

(ஜூன்௴ 20௳ முதல் ஜூலை௴ 16௳ வரை)

அரசியலமைப்பு: சென்ற ஜூன்௴ 27௳யிலும் பிறகு ஒரு முறை ஜூலை௴ 13௳யிலும் ஸர் ஸாமுவேல் ஹோர் இவ்விஷயத்தில் கவர்ன்மெண் டாரது அபிப்பிராயத்தை வெளியிட்டார். அவ்வாறே வைஸ்ராயும் ஜூன்௴ 27௳ பிரசுரம் செய்தார். அதின் முக்கிய அம்சங்களாவன: 1. முதலில் மாகாண ஸ்வதீனமும், பிறகு யாவும் ஒன்றுய்க்கூட தயாரான பிறகு, அப்படி ஒன்றுய்க் கூட்டி மத்திய கவர்ன்மெண்டில் பொறுப்பளிக்கும் ஏற்பாடும் அடங்கிய ஒரு சட்டம் சீக்கிரத்தில் அமைக்கப்படும். 2. வட்டமேஜை கான்பெரென்ஸின் கமிட்டிகளை மறுபடி அழைத்து ஆலோசனை செய்வதில் மிகக் காலதாமதமாகும்.

ஆனால் புதிய அரசியலை வெகுவிரைவில் ஏற்படுத்த வேண்டும் என்று இந்திய நண்பர் யாவரும் உரைக்கிறார்கள். ஆகையால் இவ்விஷயத்தைத் விரைவில் தீர்மானிப்பதற்காகப் பின்வரும் முறை ஏற்படுத்துகிறோம். 3. முதலில், இந்தியாவில் ஸமாலோசனை கமிட்டி (Consultative Committee) கூடி யோசனை செய்வதற்கு தற்காலமுள்ள தடை நீங்குமாறு, முகம்மதியர் முதலிய சிறுவகுப்பினர் ஸம்மதமாய், கவர்ன்மெண்டாரது தீர்மானம் உரைக்கப்படும். பிறகு, இந்தியாவில் அக்கமிட்டி கூடி எல்லா விஷயத்திலும் யோசனை உரைக்கும். பிறகு இங்கிலாந்தின் இரண்டு சட்டஸபைகளும் கூடி ஒரு ஜாயிண்டு கமிட்டி ஏற்படுத்தும். அந்த கமிட்டியின் முன் புது அரசியல் விஷயமாய்த் தமது ஏற்பாடுகளை பிரிட்டிஷ் கவர்ன்மெண்டார் தெரிவிப்பர். அப்பொழுது அவ்விஷயங்களைப் பற்றி இந்தியப் பிரமுகர்களது அபிப்பிராயங்களும் விசாரிக்கப்படும். இம்முறையால், பார்லிமெண்டில் புது அரசியல் சட்டம் நிறைவேறுவது விரைவுபெறும்.

இந்த முறை இதுவரை கவர்ன்மெண்டுடன் ஒத்துழைத்துவந்த இந்திய தேசாபிமானிகளைக் கைவிடுகிறதென்று சொல்லி, டாக்டர் ஸப்ருவும், ஸ்ரீ ஜயகரும், ஸமாலோசனைக் கமிட்டியை விட்டு விலகினர். மிதவாதக்கக்ஷியார் (Moderates) மஹா கனம் ஸ்ரீனிவாஸ சாஸ்திரிகள் முதலியவர் யாவரும் பம்பாயில் கூடி "முதல் சொன்ன முறை இந்தியருக்கு ஸமநிலை கொடுத்துக் கலந்து யோசித்து அரசியலமைக்கும் முறை. இது இந்தியரை விலக்கித்தள்ளுவது" என்ற கருத்துக்காட்டி; 'இம்முறையால், முன் கவர்ன்மெண்டுடன் ஒத்துழைத்த ஜனப்ரமுகர் யாவரும் விலகவேண்டிவரும்' என்று உரைத்தனர். மறுபடி ஸர். ஸாமுவேல் ஹோர் பேசியதில் இவர்கள் சொல்வதை ஒப்புக்கொள்ளவில்லை. முகம்மதியரும், காந்திஜியும் ஒத்துவராமையால், எல்லாம் புது வழியாய் விட்டதென்றார்.

ஜனவரியீ ஆரம்பத்தில் ஏற்படுத்திய ஆர்டினன்ஸுகள், யாவும் மறுபடி 1932-ம் வருஷத்து 10-வது ஆர்டினன்ஸாக பிரசுரிக்கப்பட்டன.

டாக்டர், கிச்சுலூ, மாளவியாஜீ முதலிய பாமுகர், காங்கிரஸ் இயக்கத்துடன் சேராமல், வேறாகவே, அகில இந்தியாவிலும் ஆக்ஷேபணை இயக்கம் பலமாய் நடத்தும் முறையைக் கலந்து யோசிக்கின்றனர்.

விசாரணையின்றிக் கைதியாய் வைத்திருந்த பெங்காலி வாலிபர் 100 பேரை (Detenus) அந்தமான் தீவுகளுக்கு அனுப்ப ஏற்பாடு செய்திருப்பதாய் ஸர். ஸாமுவேல் ஹோர் உரைத்தார். இது மிக்க கொடுமை என்று இந்திய ப்ரமுகரது அபிப்பிராயம்.

முகம்மதியருள் சிலர் ஹிந்துக்களுக்கு எதிர்க்கக்ஷி செய்தபோதிலும் மிகுதியாய் முஹம்மதியர் நாட்டின் ஒற்றுமையையும், ஜாயிண்டு எலெக்டரேட்டையுமே விரும்புவதாய் "ஜமியாட் உலாமா ஹிண்ட்" என்ற அகில இந்திய முகம்மதிய ஸபை கூறுகிறது. பம்பாயில் கூடிய "தாழ்த்தப்பட்ட ஜாதியர்" கூட்டமும் இவ்வாறே கூறுகிறது. ஸ்திரீகள் கூட்டங்களும் அப்படியே உரைக்கின்றன.

காங்கிரஸ் பிரமுகர் பலர், ஒவ்வொருவராக விடுபடுகின்றனர். நம்நாட்டில் ஸ்ரீ ராஜகோபாலாசாரி விடுபட்டிருக்கிறார். நாடெங்கும் காங்கிரஸ் பெயரில் இயக்கமும் கடுத்த முறைகளும் யதாக்ரமமாய் நடைபெறுகின்றன.

பட்டாளத்தை வரவர இந்தியராக்குவதற்காக, டேராடூனில் "இந்திய மிலிடெரி கலாசாலை" ஸ்தாபிக்கப்படுகிறது. அவ்வாறே ஆகாசப்படையும் அமைக்கிறார்கள். இவ்விஷயத்தில் விவரங்கள் கண்டு கவர்ன்மெண்டார் ஒரு விளம்பரம் செய்திருக்கிறார்கள்.

பம்பாயில் ஹிந்து முஸ்லீம் கலவரம் தோன்றி மறைகிறது. ஜயிலிலிருந்து விடுவித்த குண்டாக்களைப் பந்தோபஸ்து செய்யவேண்டுமென்று பலர் கவர்ன்மெண்டைக் கேட்டுக்கொண்டதற்கு, 'காரணம் அதல்ல' என்று கவர்ன்மெண்டு உரைத்தது. பலர் "இது மத வித்தியாஸத்தினாலல்ல. அரசியலியக்கத்தில் ஹிந்துக்களும் முகம்மதியரும் ஒருநாளும் ஒத்துவர மாட்டார்கள் என்று ஸ்தாகும் நோக்கமுடைய கக்ஷியார் ஏற்படுத்துவது," என்கிறார்கள்.

ஆரோக்யம்—மலேரியா ஜ்வர விஷயமாய் ஆராய்ச்சி செய்வதற்காக, இந்தியாவில் ஏற்படுத்தியிருந்த "ராஸ் இன்ஸ்டிட்யூட்", கிளைக்கு, தேயிலைத் தோட்டத்தார் முன்போல் பண உதவி செய்யாமையால், பொது ஜனங்கள் உதவி செய்யவேண்டுமென்று அக்கிளை கேட்கிறது. இயற்கை முறையாலேயே, பிராணாயாமம், ஸூர்யநமஸ்காரம் முதலிய முறைகளால், வியாதிகளை ஸ்வஸ்தமாக்கும், "இயற்கை வைத்திய நிபுணரது" கூட்டம் ஒன்று ராஜமஹேந்திரியில் நடைபெற்றது. இம்முறைகளை யாவரும் கைப்பற்றுவது மிகநலம்.

நெய்யுடன் சேர்த்து, ஸஹாய விலைக்கு விற்பதற்காக 2 லக்ஷம் ரூபாய் பொறுமான "திமிங்கிலக்கொழுப்பு" மதராஸ் ஹார்பர் மூலம் சென்ற 3 மாஸத்தில் இறக்குமதியாயிருப்பதாயும், இதைத் தடுக்கும்படியும் தென்இந்திய வியாபார சங்கம் (South Indian Chamber of Commerce) கவர்ன்மெண்டைக் கேட்டுக்கொண்டிருக்கிறது. நெய் வாங்குவோர் கவனமாயிருக்கவேண்டும்.

கைத்தொழில்களும் வியவஸாயமும். மில்கள், ரயில்வே முதலிய தொழிலாளர்களின் கூட்டம் ஒன்று மதராஸ் நகரில் நடைபெற்றது. அதில், சென்ற வருடம் இரண்டாகப்பிரிந்த இருகக்ஷியும் ஒன்று கூடின. 'விட்லி' கமிஷன் ஸம்பந்தமாய் தாம் இனிச்செய்யவேண்டிய இயக்கமுறையைத் தீர்மானித்தன. ஜப்பான் மிகத்தணிந்த விலைக்குத் தம் துணிகளை இந்தியாவில் இறக்குமதி செய்து விற்பதால், தமக்கு நஷ்டம் ஏற்படுவதாயும், தாம் தொழிலில் திறமை அடைந்து வருவது தடைப்படுவதாயும், அந்த ஜப்பானியச்சரக்குகள் மீது தகுந்த இறக்குமதி வரிபோடவேண்டுமென்றும், துணி நெய்யும் மில்காரர் ஸங்கங்கள் கவர்ன்மெண்டாரிடம் கேட்டுக்கொள்ளுகின்றன. இதனால் விலைவாசி உயரும். இல்லாவிடினும் நாம் கொடுக்கும் விலை அயல் நாட்டுக்குப்போகும். இரண்டுக்கும் ஸம்பந்தப்படாமல் கதரையே உடுத்துவது மிகநலம்.

தென் இந்தியாவில் நெல் சாகுபடி செய்வதை உபரிப்பரப்புவது இனி லாபமில்லையென்றும், அதற்குப்பதில் பழவகைகள், கரும்பு, கறிகாய்கள், புஷ்ப வகைகள் இவைகளை உற்பத்தி செய்வது லாபகரமென்றும், விவஸாய டிபார்ட்மெண்டில் இம்முயற்சிகளுக்கு உதவ ஏற்பாடு செய்கிறார்கள். மஞ்சூரியாவிலிருந்து "ஸோயாபீன்" என்ற ஒருவித எண்ணெய்க்கொட்டை மேல் நாடுகளுக்கு ஏற்றுமதி யாவதால், இந்தியாவில் நிலக்கடலை வியாபாரம் நஷ்டமடைவதால், அந்த "ஸோயாபீனை" இங்கே வளர்க்க விவஸாய இலாகாவில் ஏற்பாடு செய்கிறார்கள். கரும்பு விதைக்கும் ஸ்தலம் ஒன்று சித்தூரில் ஏற்படுத்தப் போகிறார்களாம்.

கலைகள். மைஸூரில் "பகினீஸேவை ஸங்கம்" என்ற மாதர் ஸங்கம் சித்திரம், சிற்பம் முதலிய கைத்தொழில் காட்சி ஒன்று விமரிசையாய் நடத்தியது.

சமூகத்திருத்தம். மதராஸில் விபசாரிசாலைச் சட்டத்தை உபரி அமுலுக்குக்கொண்டு வரப்படுகிறது. அந்த ஸ்தலங்கள் வைக்கும் பலர் தண்டிக்கப்படுகிறார்கள். ஆயினும் 'மாதர் இந்திய ஸங்கத்திலும்', 'விஜிலென்ஸ் அஸோஸியேஷனும்' ஏற்படுத்திய "காப்பாற்று ஸ்தலத்திற்கு" விசேஷமாய் ஒருவரும் வரவில்லை. தற்காலம், இவ்விடங்களில் பிடிபட்டிருக்கும் சிறு பெண்களை விடுவித்துக் காப்பாற்றும் ஸேவையை "ஸால்வேஷன் ஆர்மி" (Salvation army) எனக் க்றிஸ்தவ ஸங்கத்தைச் சேர்ந்த இரண்டு மாதுகளே செய்துவருகிறார். ஹிந்து மாதரும், முகம்மதிய மாதரும் இந்த உதவி செய்ய வராதது மிக விசனிக்கத்தக்கது. இவ்விரு மதத்தினருக்கும் இரக்கமில்லை என்று அர்த்தமா?

சென்ற ஜூலை 18உயில் இந்தியா பூராவும் 'தீண்டாமை' என்பதை ஒழித்து, தீண்டா ஜாதியர் யாவரையும் கோவில்களிலும், தண்ணீர் இடங்களிலும் ஸமமாய் விடவேண்டுமென்று மாளவியாஜீ நாட்டோர் யாவரையும் கேட்டுக்கொண்டனர். அப்படிச் சில இடங்களில் நிறைவேறியது. விதவைகளுக்கும், ஏழை ஜாதியருக்கும் உதவி செய்வதற்காக, தன் ஜீவனத்தையும், லக்ஷக்கணக்கான தனது ஸொத்தையும், அர்ப்பித்து நாடெங்கும் பற்பல தர்மம் செய்துவரும் பஞ்சாப் தேசத்தில் "ஸர் கங்காராம்" என்பவரது ஞாபக தினம் ஜூலைமீ 10உ நிகழ்ந்தது. அவர் தர்மத்தால் பஞ்சாபில், விதவைகளுக்கும், கதியற்ற பெண்களுக்கும், ஏழைகளுக்கும் பற்பல உதவி ஸ்தலங்கள் தொண்டு செய்கின்றன. இவர் போன்றவர் நம்முன் பெருகுக.

ஐரோப்பாவில் லாஸான் கான்பேரென்ஸ் நல்ல ரீதியில் முடிவுபெற்றது. அதன்படி ஜர்மனியின் பளுவு குறைந்தது. மத்திய ஐரோப்பாவின் அபிவிருத்திக்கு ஏற்பாடுகள் செய்யப்பட்டன.

போர்ப்படையைக் குறைத்தல் விஷயமாய், அமெரிக்கா பிரஸிடெண்டு ஹூவர் என்பவர் நிலம், ஜலம், ஆகாயம் மூன்றிலும் உள்ள போர்ப்படைகளையும், அவைகளில் இனி உள்ள செலவையும் வ்யகதமாகக் குறைக்க வேண்டுமென்று ஒரு ரீதி ஏற்படுத்தினர். போர்ப்படை அமைப்பில் கணக்கற்ற கோடிபணம் செலவு செய்யச் சக்தியுள்ள ஐரோப்பிய நாடுகள், அமெரிக்காவுக்குள்ள யுத்தக் கடனை ஏன் செலுத்தக்கூடாது? போர்ப்படைச் செலவைக் குறைத்தாலன்றிக் கடனை விட்டுத்தர வேண்டுமென்ற பேச்சு வம்பு என்பது அவர்கக்ஷி. அவர் சொல்லும் முறையைத் தாம் ஆதரிப்பதாகவும், அவ்வாறே மிகுதியாய்ப் பற்பல போர்ப்படையையும் குறைத்திருப்பதாகவும் பிரிட்டிஷ் மந்திரி ஸ்ரீ பால்ட்வின் உரைக்கிறார்.

TELUGU

తీర్మానములు

I. (ఎ) స్త్రీల ఫ్రాంచైజీ విషయములోను, రాష్ట్రీయ శాసన సభలలోను, భారత శాసన సభలలోను స్త్రీలకుండదగు ప్రాతినిధ్య విషయములోను లోథియను కమిటీవారు చేసిన సిఫార్సులు అఖిలభారత మహిళాసభ (All-India Women's Conference, స్త్రీల భారతీయ సంఘము (Women's Indian Association) మహిళా జాతీయసంఘము (The Women's Indian Association) వంటి దేశములో కట్టుదిట్టములతో పనిచేయుచున్న మహిళా ప్రతినిధి సంఘములవారు తెలిపిన అభిప్రాయములకు అనుకూలముగా లేనందులకు ఈ సభవారు చింతిల్లుచున్నారు.

(బి) అడల్టుఫ్రాంచైజు అనగా యుక్తవయస్సువచ్చిన యెల్లవారికిని వోటింగు అధికారముండుటవలన తప్ప వేఱు పద్ధతివలన భారతీయ స్త్రీలకు పురుషులతోబాటు సమాన రాజకీయాధికారము లభింపజాలదు గనుక అడల్టుఫ్రాంచైజునుగూర్చి వెనుకచేసిన తీర్మానమునే ఈ సభవారు తిరిగి చేయుచున్నారు.

(సి) హిందూదేశములో నివసించుచున్న నానాకులములలోను, మతములలోను, జాతులలోను, తెగలలోను ఐకమత్యము పెంపొందించుటకుగాని, జనసామాన్యమునందు జాతీయ భావమును వర్ధిల్లజేయుటకుగాని తోడ్పడజాలని, హేతువునుబట్టి, స్త్రీలకుగాని పురుషులకుగాని ప్రత్యేకములైనట్టిగాని, సాంఘికములైనట్టిగాని నియోజకవర్గముల నేర్పాటుచేయు ఆలోచనలను, రాష్ట్రీయ శాసన సభలలోను భారత శాసన సభలలోను సంఘముల నిమిత్తముగాని వ్యాపారముల నిమిత్తముగాని స్థానముల

గొన్నిటి నిలుపచేసియుంచు ఆలోచనలను ఈ సభవారు గట్టిగా ప్రతిఘటించుచున్నారు.

II. (ఎ) పరిశ్రమాలయములలో పనిచేయుటనుగాక, తదితరములగు పనులను చేయుటకు నుపయోగించుకొను, పిల్లలవయస్సు విషయములో ఐరోపియను పిల్లలకు 14 సంవత్సరములను నిర్ణయించియుండ భారతీయులగు పిల్లలకు 10 సంవత్సరములనే కనీసపు వయస్సుగా నిర్ణయించుచు జినీవాలోని అంతర్జాతీయ కార్మిక సభలో ప్రవేశ పెట్టబడిన చిత్తుచట్టములోని వాక్యములను ఈ సభవారు గట్టిగా ప్రతిఘటించుచున్నారు.

(బి) పరిశ్రమాలయములలో గాక తదిరములగు పనులకై ఉపయోగించుకొనబడు హిందూదేశీయులగు బిడ్డలకు గూడ అదే వయస్సునుగాని లేకున్న కనీసము 12 సంవత్సరములను గాని సిఫార్సుచేయవలయునని భారత ప్రభుత్వము వారిని ఈ సభవారు హెచ్చరించుచున్నారు.

III. (ఎ) ఉన్న డైరెక్ట్రిస్సు ఉద్యోగమొక్కటి 5 సంవత్సరములవరకు నిలుపుచేసి స్త్రీలవిద్యా శాఖావ్యయమును తగ్గించిన స్థానిక ప్రభుత్వమువారి చర్యను మేము ప్రతిఘటించుచున్నాము.

(బి) దేశమునందు స్త్రీవిద్యా ప్రాముఖ్యతను గుర్తించి తాము చేసికొన్న నిశ్చయమును గూర్చి పునరాలోచించి ఆ యుద్యోగమును పునరుద్ధరింపవలయునని ఈ సభవారు అధికారులను హెచ్చరించుచున్నారు.

IV. (ఎ) వ్యభిచార గృహములను మూసివేయించు కుద్దేశింపబడిన చట్టమును అమలులోనికి తెచ్చినందులకు తమ సంతుష్టిని వెల్లడించుచు మదరాసులో స్త్రీ శరణాలము నొకదానిని స్థాపించుటకు ప్రజలును ప్రభుత్వము వారును ధారాళముగా ధన సాహాయ్యము చేయవలయునని యీ సభవారు కోరుచున్నారు.

(బి) ఆ చట్టములోని మైనరు బాలికలను సంరక్షించి, వారిని భద్రముచేయుటకు సంబంధించిన భాగమును వెంటనే అమలు జరుపవలయునని ఈ సభవారు అధికారులను హెచ్చరించుచున్నారు.

V. ప్రజల నెల్లరిని, అందు ముఖ్యముగా స్త్రీలను సర్వదా స్వదేశి నుపయోగింపవలయుననియు స్వదేశిని ప్రచారము చేయవలయుననియు ఈ సభవారు కోరున్నారు.

మద్రాసు మహిళా సంఘము లోధియను రిపోర్టును నిరసించుట

తిరువల్లిక్కేణిలో బహిరంగసభ

నిన్న సాయంకాలమున తిరువల్లిక్కేణి కెల్లెట్టు హాలునందు మద్రాసు స్త్రీసంఘము శ్రీమతి డా॥ ముత్తులక్ష్మి రెడ్డిగారి యధ్యక్షతను జరిపిన బహిరంగ సభలో లోధియను రిపోర్టును నిరసించుచు కొన్ని తీర్మానములు చేయబడెను.

అధ్యక్షురాలు ప్రారంభోపన్యాసము గావించుచు, లోధియను కమిటీ వారు భారత దేశములో కొన్ని ప్రత్యేకసంఘములను సంతోష పెట్టుటకుమాత్రము వోటింగుహక్కులను అధికము గావించుటవలన భారతీయులలో విభేదము లింకను అధికమగుటతప్ప వేరులాభ ముండదనియు, భావిరాజ్యాంగమందు యావద్భారత దేశమునకును వోటింగుహక్కు పూర్తిగా నొసగబడుట యవసరమనియు నుడివిరి.

పిదప, శ్రీమతి మాలతి పట్వర్ధనుగారు యీ క్రిందితీర్మానము నుపపాదించిరి:—స్త్రీలకు వోటింగుహక్కు విషయమున లోధియను కమిటీవారి సిఫార్సులు భారతీయ స్త్రీసంఘముయొక్క కోర్కెలకు సరియైనవి కావు. భారతదేశములో స్త్రీలకు పురుషులతో సమాన స్థానము లభించుటకు ఎడల్టు ఫ్రాంచైజు (అనగా యుక్తవయస్కు లందరికిని వోటింగు హక్కు) తప్ప యితర పద్ధతి యేదియును పనికిరాదు. పురుషులకు గాని, లేక స్త్రీలకుగాని, ప్రత్యేక నియోజకవర్గముల, లేక స్థానములను ప్రత్యేకించు, పద్ధతియైనను, భారతదేశములో వివిధ సంఘము

లందును, జాతులందును, నైకమత్యము పెంపొందుటకుగాని, సామాన్య ప్రజలయం దు జాతీయ భావము పెంపొందుటకుగాని, తోడ్పడజాలవు" పైతీర్మానము సోదరి విశాలక్షమ్మగారిచే బలపరుపబడిన పిదప ఆమోదింపబడెను.

పిదప శ్రీమతి శివరావు సతిగారు యీ క్రింది తీర్మానము నుపపాదించిరి.

జనీవా ' అంతర్జాతీయ సమావేశముయొక్క చిత్తు ఒడంబడికలో పరిశ్రామికేతర వృత్తులందు యూరోపియను పిల్ల కూలీలకు 14 సం॥ కనిష్టవయసు నిర్ణయింపబడినపుడు, భారత దేశ పిల్ల కూలీలకు 10 సం॥ గాక అధమము 12 సం॥ వయసైనను నిర్ణయింపబడుటకు ఇండియా ప్రభుత్వము సిఫార్సు చేయవలెను. జనీవా అంతర్జాతీయ సమావేశములకు హాజరగుటకు భారత దేశ స్త్రీలలో నొక్కరినైనను ఇండియా ప్రభుత్వము నామినేటు చేయవలెను." పై తీర్మానము శ్రీమతి రామస్వామి శివను సతిగారిచే బలపరుపబడి ఏకగ్రీవముగా ఆమోదింపబడెను.

శ్రీమతి పట్వర్ధనుగారు వ్యభిచారగృహములను నిర్మూలించుటకు చట్టము సరిగా అమలుపరుపబడనందుకు అసంతృప్తిని దెలుపుచు నొక తీర్మానము శ్రీమతి లక్ష్మి డేవిడ్ గారిచే బలపరుపబడి అమోదింపబడెను.

శ్రీమతి అమ్ముస్వామి నాథనుగారు స్వదేశీ యుద్యమమునకు ప్రజలు తోడ్పడవలెనని గోరుచు నొక తీర్మానము నుపపాదించిరి.

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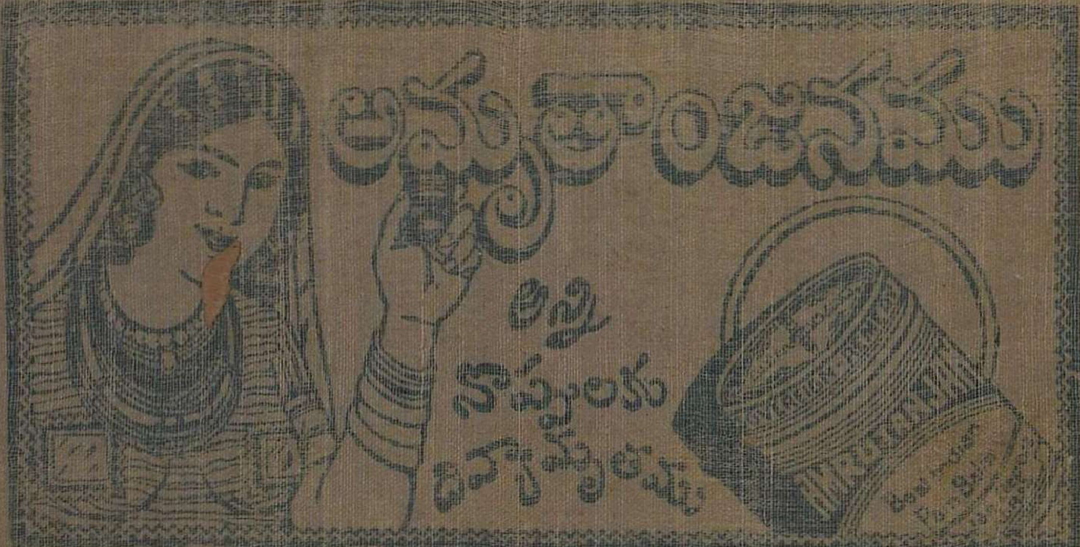

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